



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

VOL. X.

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Flood Building, Market Street.

SAN FRANCISCO, CAL., SATURDAY, MAY 10, 1890.

{ TERMS (In Advance) \$5.00 per annum; }  
\$1.25 for six months.

NO. 17.

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## GEMS OF THOUGHT.

We cannot resist our persecutors except by love.—*Chas. Wordsworth.*

Deck if you will with flowers his place of rest; but fix the sweetest on the living breast.

A prayer in its simplest definition is merely a wish turned Godward.—*Phillips Brooks.*

O, banish the tears of the children. Continued rains upon the blossoms are hurtful.—*Richter.*

There are thousands willing to do great things for one willing to do a small thing.—*MacDonald.*

One beautiful soul is the door through which one enters to the society of all true and pure souls.—*Emerson.*

His heart was as great as the world, but there was no room in it to hold the memory of a wrong.—*Emerson.*

He is a poor instructor of the young who does not well remember his own youth.—*Marie Ebner-Eschenbach.*

Neglect not to improve life in the present with superior persons; for opportunity is precious.—*(Persian) Saadi.*

Heaven will be inherited by every man who has heaven in his soul. "The kingdom of God is within you."

We are haunted by an ideal life and it is because we have within us the beginning and the possibility of it.—*Phillips Brooks.*

All true science begins in the love, not in the dissection of your fellow creatures; and it ends in the love, not in the analysis of God.—*Ruskin.*

I am convinced that the method of teaching which approaches most nearly to the method of investigation, is incomparably the best.—*Edmund Burke.*

If there is one thing more than another that needs to be taught the growing youth is mastery of self, and that not less of his physical than his moral nature.—*Independent.*

The human soul is like a bird born in a cage. Nothing can deprive it of its natural longings, or obliterate the mysterious remembrance of its heritage.—*Epes Sargent.*

Often the soul is ripened into fuller goodness while age has spread an ugly film, so that mere glances can never divine the preciousness of the fruit.—*George Eliot.*

We must look downwards as well as upwards in human life. Though many have passed you in the race, there are many who have left behind. Better a dinner of herbs and a pure conscience, than the stalled ox and infamy, is my version.—*Sidney Smith.*

The world is upheld by the veracity of good men; they make the earth wholesome. We call our children and our lands by their names. Their names are wrought into the verbs of language, their works and effigies are in our houses, and every circumstance of the day recalls an anecdote of them.—*Emerson.*

## Spirit Phenomena.

The May number of *Psychic Studies* contains some of the experiences of the editor, Albert Morton, under the above caption, from which we take the following interesting extracts, illustrating some of the phases of spirit mediumship:

### SPIRIT ANAESTHETICS.

"While in charge of the Spiritual meetings in Milwaukee I made several engagements with a young speaker, since then become well known as one of the foremost among our lecturers, Mrs. Helen L. Palmer nee Wilste, wife of the present postmaster of Portland, Maine.

While visiting Dr. W. D. Holbrook, dentist, with this medium, the spirits manifested a power quite as remarkable as some of the operations by Dr. Charcot, in Paris, which are attracting so much attention to the subject of Hypnotism. Seating herself in the doctor's operating chair, she playfully asked him to examine some of her teeth, to see if they were worth filling. Shortly her control, "Rosie," took possession of the medium, and asking the writer to hold her hands, told the doctor to proceed with his examination. The doctor decided that some of the teeth needed filling, which he promised to do if the medium would submit to the operation; whereupon "Rosie" expressed the opinion that she could hold possession of the medium, and have the necessary work done then without her knowledge. Dr. H. decided to make the experiment, and the writer held the medium's hands, while he excavated and filled three cavities with amalgam.

The medium remained unconscious while the work was being done, and when it was completed, coming out of her trance, she asked if the teeth were worth preservation. Handing her a mirror, the doctor asked her to look and decide for herself, when greatly to her surprise and delight she found the dreaded operation had been performed without her knowledge.

### THE STIGMATA.

My first experience with Charles H. Foster will show the absurdity of the fakirs' tricks in their so-called explanations of the production of the stigmata. In March, 1864, I called upon Mr. Foster for a sitting. He answered the door-bell, and greatly to my surprise manifested much pleasure in meeting me, for it was the first time we met, but it was the commencement of a friendship which still continues to exist. Ignoring the appeals of persons waiting in the reception room, and regardless of my desire to wait for my turn, he ushered me into his seance room, and proceeded to give me many remarkable tests of his powers. Among others he said, "Your aunt is here and will give her name upon my arm." Pushing up his sleeve he made a few downward passes over his fair fat arm, and I saw red lines begin to rise, resembling the effects of a sharp blow with a lash upon the skin; very shortly the marks assumed the forms of written letters about an inch in height, forming the name of "Lois," the name of an aunt who had recently passed to spirit life, which fact I was not aware of at that time. The name remained plainly in sight for a few moments, then faded away, leaving no traces upon the arm.

### MATERIALIZATIONS WITH DR. SLADE.

While visiting Dr. Slade we were requested to hold a seance for materialization in the evening, the only mortals present being Dr. Slade, Mrs. Morton and the writer. The room afforded no place for the concealment of confederates, the walls and floors no traps, as I knew from my investigations, and the only preparation made for the seance was to suspend a thin silesia curtain at a distance of about one foot from the folding-doors between the adjoining parlors, and place the table at which we were seated in front of it.

The two front parlors were brilliantly lighted and occupied by visitors, whom we could hear conversing. The light in our room was bright enough to enable us to read messages upon the slates, and from my position I could see a ray of light streaming into the room through the key-hole of the closed doors. Under these conditions it would have been impossible for a confederate to gain admission to the room without being detected. I sat between Dr. Slade and my wife, with all our

hands in sight upon the table during the materializations. After receiving several short messages upon a slate, we sat quietly for a short time, when masses, seemingly of light vapor, were visible in the corner of the room; these passed behind the curtain, and soon a hand appeared at the aperture, when my wife exclaimed, "Why Albert! that is Sarah's hand and wrist, and the same dress and lace with which I dressed her for the casket." The identity was perfect, even to a crookedness of the little finger, as in life. The hand was waved to us in answer to our recognitions and passed from sight, soon to be replaced by the face of my spirit wife, as plain and natural as when in the form; she bowed and smiled in answer to our questions, then made way for another face, which I then made way for that of my mother, although my memory of her was somewhat indistinct, she having died about thirty years previously; but in answer to my wife's remark, "I am impressed that is your mother, Albert," she bowed assent, then moved away. In a very short time another hand appeared, that of a noble and venerable spirit, from whom I had received many messages to encourage me in my efforts to extend the knowledge of spirit communion. It was the face of grand old Father Pierpont, as natural as when I saw him at the National Convention of Spiritualists, (to which I was a delegate,) only three days previous to his departure to the higher life, where he has found broader fields for his labors in behalf of temperance and freedom.

I first met Dr. Henry Slade in August, 1870, ten days subsequent to the demise of my wife. Dr. Slade was then making his first visit to Boston, and at the session of the Children's Progressive Lyceum, the preceding Sunday (which was devoted chiefly to a memorial service to my wife), he described a spirit marching with the group which she had led only three Sundays previously, which her co-workers declared to be an accurate description of her. Having possessed a fine mediumship and some knowledge of the laws of control, and not being physically exhausted by lingering disease, she was able to manifest her presence to several mediums very shortly after her transition. Hearing of this evidence of the then comparatively unknown powers of the medium, induced me to call upon him the following day, to endeavor to obtain a communication from my wife through slate-writing. I was a stranger to the medium, and in response to my request he washed and dried a slate, which did not entirely escape my sight during the seance. Holding the slate, upon which was a crumb of pencil, pressed against the under side of the leaf of the table with his left hand, the thumb of which rested upon the table, with his right hand he clasped both of my hands, which rested upon the table, and almost immediately sounds of writing were heard. When withdrawn, the crumb of pencil rested upon the last letter of the initials, and I found upon the slate, six by nine inches in size, a communication (filling nineteen lines, containing one hundred and nineteen words), characteristic of my wife, and signed with her initials. In the communication she mentioned meeting "John," a mutual friend who died in Italy only a few months previously. It is hardly reasonable to think the slate could have been previously prepared for the unexpected visit of a stranger, nor was there another slate in the room to be exchanged for the one cleaned in my presence; and to write a communication of such length out of sight and reach, with a fragment of pencil under the finger-nail, would surpass the powers of the fakir of the Seybert Commission, who deluded the wise men, and "subsequently repeated the trick and revealed its every detail," in exposing Dr. Slade's methods to one of the members of that astute and highly honorable Commission.

In the early part of 1872, I resided at the house of Dr. Slade in New York, several weeks, for the especial purpose of developing my physical mediumship. During my residence with him, I frequently witnessed manifestations of a strong physical nature which could not be attributed to any human agency. One afternoon, while the sun was shining brightly into the parlor (Dr. S., the only other mortal present, being seated several feet distant), while the ends of my fingers rested lightly upon the top of a table, it was lifted and turned upward until its

four legs were pointed to the ceiling over my head. Being fully conscious that no muscular power could produce such a result as my fingers were placed, I can not accept the conclusions of the eminent scientists who wisely explain the cause of the manifestations they know nothing of.

In many sittings with Dr. Slade, I saw materialized hands, varying in size from those of little children to those of grown people, make their appearance from underneath the table upon which all of our hands rested. There was no chance for fraud and frequently the little hands patted my knees and played with the charms upon my watch chain. The appearance of the hands was natural, and to attribute the manipulations to the movements of the medium's foot, as has been done, is too absurd to be worthy of contradiction. It is useless to reason with or present evidences to the scientists who "strain at a gnat and swallow a camel," and they may be left to discover they have a soul superior to its fleshly embodiment after they have "shuffled off the mortal coil."

### HENRY B. ALLEN, "THE ALLEN BOY."

A writer of many years' widely extended experience with mediums, recently expressed the opinion that Southern California presents the most favorable conditions for the development of mediumistic powers, and thinks it may yet become the Mecca of Spiritualists; with which views I fully concur. The meteorological statistics, carefully kept for years, prove that Santa Barbara and vicinity has the most equable and salubrious climate of any health resort in the world, and the locality is exempt from all malarial diseases. The climatic and scenic advantages of Summerland, with its balmy atmosphere, surpass those of Santa Barbara; and if the natural advantages of this lovely location are supplemented by the harmonious action of its residents, we may reasonably expect grand spiritual unfoldments from their association in that spot, where extremes of temperature are never known, where flowers ever bloom, and where bounteous nature offers a comfortable support for those willing to improve the great advantages she offers to the industrious.

While visiting Summerland in June, 1889, I had the pleasure of attending a seance with a medium I first met in Boston, in 1865, Henry B. Allen ("The Allen Boy"), now the respected Postmaster, Notary Public and Express Agent at Summerland, and a powerful dark circle medium. The seance was in a small building erected especially for circle uses, which is isolated from other buildings and has no windows, being sheathed and wainscotted to exclude light. The circle was held in the daytime, and the aid of confederates was impossible, as there was no place for concealment, nor means of admission to the building, except through the doorway. The party was composed of five persons, seated at a large table as below indicated:

ALBERT MORTON,	H. L. WILLIAMS,
MRS. O. K. SMITH,	MISS M. A. EVERHARD,
HENRY B. ALLEN.	

Upon the table were writing pads and pencils, and upon the floor was a variety of musical instruments. Our hands were all clasped with those adjoining us, and Mrs. Smith and Miss Everhard held the wrists of the medium, which they averted they held tightly while the manifestations were being produced.

The light being extinguished, we were soon favored with music upon the instruments; the heavy dulcimer, weighing about thirty pounds, was floated over our heads, and beautiful airs were played upon it in response to requests of members of the circle. I was then requested to exchange seats with Mrs. Smith, when I grasped the medium's wrist, and held it securely until the close of the seance. While in this position, the dulcimer was again floated over our heads, and was finally laid upon the hands of Mrs. Smith and myself; and I was several times greeted by Holland, the leading control, and felt his hand—larger than any human hand present—upon my head and touching my cheeks. Soon sounds of writing upon the tablets were heard. Mr. Williams received an answer to a mental question; the ladies received several written messages, which were deposited in

their laps, and I felt hands thrusting papers into my inside coat pocket.

When the lamp was lighted, I found five written communications in my pocket, which evidently had not been written by human hands. One was a greeting from Holland; another from Belle Wideawake, the control of a medium I knew in Boston in former years. My spirit wife wrote a brief message, assuring me of her continued efforts to assist her loved ones, to which her given name (unknown to the medium) was affixed. My old friend in earth life, from whom I have received many communications since his transition, Prof. William Denton, assured me he was "still a laborer for truth;" and another old friend and co-worker, Dr. H. F. Gardner, to whom, since his demise, I have been greatly indebted for assistance in the business management of spiritual meetings—in which sphere of labor he was without a peer—wrote to me: "I am pleased to meet the old friends and workers in truth. I often visit this place, and we on the spirit side of life are interested in this movement; there will be grand and glorious results emanate from here." Having entire confidence in the honor of the members of the circle, and knowing the medium could not have produced the manifestations after the change of places mentioned without my knowledge, was to me satisfying evidence of their genuineness; but "to make assurance doubly sure," after my return to this city, through the mediumship of my wife, I was told that the writers of the last three messages gave them as before stated.

I have given a plain and unexaggerated statement of a few of the manifestations which have occurred in my presence. To those who are quick to denounce as fraud what they have not witnessed or do not understand, I will only add that if you seek fraud you will undoubtedly attract it; and I commend you to seek the truth in the spirit of charity, patience, and humility.

### SPIRIT DRAWING THROUGH MYSELF.

A few months after locating in San Francisco, one of our sitters, who was a great admirer of Margaret Fuller Ossoli, (with whom he had frequent communions through my wife, then entranced and unconsciously controlled,) regretted the failure of attempts through different mediums to obtain her portrait. Later the gentleman told me he had been promised the portrait through myself, but I very reluctantly consented to make the trial (having met with so many failures). Finally I procured materials and by impression obtained what was pronounced to be a satisfactory outline, which I was requested to work out in crayons. When engaged upon this portrait Margaret told me, through my wife, "Before you complete my portrait you will have an excellent test in connection with it."

One morning I was impressed to place a sheet of paper upon my easel, and draw the outlines of the head of a man with a decidedly marked and fine cast of features. My wife knew nothing of my trial, but coming into my office just as I was completing the drawing, asked, "What are you doing?" to which I replied, "I have just got a fine head, but it is of a stranger to me." Looking over my shoulder, she exclaimed in surprise and delight, "Why, Albert! that is my uncle, Captain Seth Hasty." Then the light shone through upon me, Captain Hasty was the master of the brig upon which Count Ossoli, with his wife and son, embarked at Leghorn to escape imprisonment for engaging upon the liberal side in the revolution at Rome. The captain died, and was buried at sea off Gibraltar; and after a tedious voyage, marked by sickness and disaster, the ship was wrecked off Fire Island, near the haven of rest for weary voyagers. The captain's widow and mate's wife were saved by the crew, but Margaret refused to be separated from her husband and boy, and before the men could return to the wreck it was engulfed, carrying down the eloquent scholar, and noble, self-sacrificing mother, with the loved ones with whom death was preferable to separation. In the portrait I had the likeness of one I had never seen, and the fulfillment of the promise was to me a beautiful test.

Mme. Tolstoi, wife of the famous novelist, is a clever manager, and takes entire charge of her husband's business affairs.







## From the Sun Angels' Order of Light.

Written for the Golden Gate by Spirit Saidie, Leader of the Oriental Band in the Heavens, through the Scribe for the Sun Angels' Order of Light, Mrs. E. S. Fox.

Children of the Order, far and near, greetings to each one—There is now convened in the highest heavens, a council where are met together delegates from many worlds, and Saidie has come from the council chambers, not only with love greeting for each one, but with the baptismal light and peace of Deity dwelling in her heart. She loves each child with a most tender love, and longs to see each being illuminated by the light and love of Deity.

Children, near each one now bovers the Dove of Peace, that longs to make your souls its own Temple, driving away the elements of discord that express themselves to oft in bitterness. Saidie knows that while you dwell among mortals and are yourselves mortal, you will feel every piercing arrow and every poisoned shaft that is hurled at you from the forts behind which are gathered those who know not of the Heights to which they, as children of the All-Wise, must attain. From these fortresses of opinion arrows of thought are sent in every direction through the air; some to fall to the ground accomplishing nothing, others to lodge within receptive brains who can see the truths they contain. There are many among the number that are diamond-tipped and shine with the pure Light of Deity. Wise is the mortal who has learned to discern the true and who has strength of will and purpose to lay aside the false.

This wisdom, Children of the Order, Saidie bids each one earnestly seek, striving to lay aside all prejudice; seek only that which comes to you illuminated with the Light that is immortal. In this Light alone the Dove of Peace can make her abode. Saidie looks o'er the fair face of the laud as it now emerges from its sleep of rest and recuperation. She sees the lakes and rivers loosened from their icy prisons, sees the trees putting forth new life and the earth preparing to array itself in its summer raiment of green and many tinted bloom, and she says within her soul, the planet is putting on its garments of beauty; soon it will be a garden of beauty, and the feet of angels will delight to roam therein.

Near Nature's great heart of Love our souls are filled with rejoicing, and we can sing with the birds of the air the happy songs that well up within our hearts as we go forth to breathe upon the air the benedictions with which our beings are filled. Then turn to man, the image and form of the angels, possessed of the power to become as the angels, pure, true, wise and good, and what meets us there? War of thought, confusion of ideas, and convulsions of purpose that repel and send us back into the spheres of Light and Love where we can freely breathe our native air, and live in the atmosphere of our God. But here we forget not that there are struggling ones who reach unto for the Bread of Life. There are hungry, starving ones who long to know only Truth and give this to their fellow-man. And so our councils meet, therefrom are messengers sent earthward, attracted to channels where they see the out-reaching for light and knowledge.

Thus, Truth comes within the reach of man; he grasps that which his own brain can receive, and give to his fellow-man. Thus you find among the numberless arrows flying hither and thither, many an arrow diamond-tipped, and many that are radiant with a light that is Deity.

Children, know that each soul must become radiant with the pure light within ere you have earned your crown of angelhood and strive to become the masterful spirit it is your privilege to become, while yet you tarry among mortals. Be resolute in putting away everything that can bring a shadow to your spirit. Over here among the radiant angels, you can so live and gain the deific nature, that its light which is your inheritance, will illumine your spirits when free from the mortal, you are called to come up higher and take your places among those who now watch o'er you unseen. There is a power within each one capable of making a revolution among men.

Children, live to bring the long-looked for, long-hoped for millennium to the hearth-stone you call your own; make life bright and peaceful through the in-dwelling deific spirit, and the arch of divine love and promise will bend o'er each home. Let melody go out from each heart in harmony with that the angels sing in the higher heavens, and you shall find Wisdom is descending to dwell forever with man.

Peace be with you, is Saidie's benediction, and she would carry into the councils of the better land, tidings of good deeds wrought by each one; of evil overcome and mastery gained over lesser good. Shall this not be, dear ones, that the mantle of the higher life may enwrap your form, and each brow wear the jewels that are fadless as the stars of Heaven. You shall thus learn to discern the true, and have wisdom to put far away that which is worthless and will, if held as a principle of truth, fall you in the hour of need.

The Council send their greetings to each true child of the Order in earth-land. They bade Saidie say to you, a new Banner is given each one; the radiant folds have never felt a shadow from earth conditions. Keep them spotless, children of Saidie's love and care, for the Light

that radiates therefrom shall illumine your souls in the time to come.

May the blessings of abiding Peace be yours,  
SAIDIE,  
J. B. Fayette, President and Corresponding Secretary of the Sun Angels' Order of Light, Oswego, N. Y., April 20, 1890.

## Mirages Explained, on a new Hypothesis.

EDITOR OF GOLDEN GATE:

As your readers are invited to discuss the cause of mirages in your paper of Feb. 1, '90, by Ella Wilson-Marchant, I dare to advance a new hypothesis for the explanation of such phenomena as can not be accounted for by refraction of rays of light in their passage through media of different density.

On the plan of the camera obscura, "if into a darkened chamber light be admitted through a small opening, inverted images of any objects in front of the opening will be formed upon a screen in the opposite part of the chamber."

Now, on a more magnificent scale, imagine the sun peeping through a tiny aperture in the densely clouded canopy lighting up a spot of earth in all its enrapturing charms while another little opening in an opposite direction acts as a lens to focus the beautiful scene in an inverted appearance on some more remote cloud in a higher strata of atmosphere which answers the purpose of a focusing screen. The sublime picture may now be reproduced through another cloud-lens and focused on a fog lying on or near the earth, and the mirage is complete.

In offering the above hypothesis, I do not wish any one to suppose that it is done as an attempt to refute spirit photography. Personal experience has placed that subject most emphatically beyond doubt in my mind and relieved me of all fears regarding a continuation of life independent of matter.

HENRY W. BROWN.

(Written for the Golden Gate.)

## Splints.

BY MRS. L. MERRIAM.

Thought is the lever that moves the world.

First train the morals then the mind.

Riches corrupt only when abused.

Our lives are the reflection of our minds.

We can not reform another until we have reformed ourselves.

Now is all we will ever possess, here or hereafter.

Defeats are stepping-stones to wisdom. Never despair!

Guard well your own honor, and the honor of another will never suffer through you.

What glory gilds even the humblest task when prompted by honest, unselfish motives!

A man is not a man who crams his stomach and starves his mind.

False Gods and futile theories rule the masses, but to a fortunate few is revealed the invincible fact that to develop the God within is the highest and chief aim of life.

Guid the daily pages of your life with heroic patience and resignation, and they will charm and benefit all who behold them, and give to yourself an ever pleasant review.

Nothing so clears the brain, inspires the mind, invigorates the muscles, and warms and expands the heart, like cheerfulness!

Those conflicts that are unobserved by others—conflicts of desire and will over some besetting tyrant of habit or evil within—continued under all circumstances until triumphant, will bring us more joy, more satisfaction, more abiding heaven, than any superficial accomplishment, admired and applauded by short-sighted mortals.

## The Union Party.

EDITOR OF THE GOLDEN GATE.

The citizens of Milwaukie, Oregon, had the pleasure and profit of listening to the oratory of Prof. M. V. Rork of Salem, State organizer for the Union party of this State. The platform of this new attempt to better our material condition, has taken an immense hold on all thinking people who have examined it. The party, though at first only local in its character and work, formulated so able and far-reaching a platform or declaration of principles that it has been printed and favorably commented upon all over America, and to some extent in Europe.

Prof. Rork is an eloquent, yet practical orator, showing forth the true state of our country's affairs as related to the people. His blackboard work is a great feature. Though this platform is by no means perfect, it is beyond doubt the most far-reaching and most equitable plan of reconstructing this or any other government, extant. Knowing the willingness of the GOLDEN GATE to help any reform that will better the spiritual and temporal welfare of the people, I submit this so that the readers of the GATE living on the Professor's route, will turn out to hear him.

Yours for advancement,

MAURITZ S. LIDEN.  
PORTLAND, OREGON, April 26, 1890.

Written for the Golden Gate.

## Shakerism.

BY DR. JOHN ALLYN.

At the meeting of the State Medical Association, at Los Angeles, the President, in his opening address, said that the law provided that the convicts of San Quentin, who were consumptive, should be separated from the others, lest they spread the disease by contagion. He inquires whether it would not be well to prevent, by law, consumptives from marrying, and so prevent children being born with a consumptive diathesis, who would be doomed to a miserable life and an early death.

If the object of shaker life is to provide a comfortable home for those who are physiologically disqualified to become parents of healthy children, it seems to be a sensible one. But writers do not announce this as the object. They tell how much literature they have in their libraries and on their sitting-room tables—how comfortable they are—how they live with little meat and less tea and coffee—how they elect their leaders and things of this sort.

If the mission of man on this planet has an object, it is plain that the perpetuation of the species is a moral duty under some circumstances. It is equally plain that those who shirk one half the burdens of life may get along easily. Is Shakerism a way of life for those who may be properly excused from assuming this burden? Probably one-half the human family are naturally unfitted to become parents, but many of this half are unconscious of this fact. Would not more free discussion and physiological and moral teaching on this subject be desirable?

That a kind of social life can be enjoyed that is far better than solitude, is plain. That the means of living could be greatly augmented by uniting their efforts under the direction of skillful leaders, is equally plain. It is desirable to be free from anxiety as to a support especially in old age. Can these objects be achieved without becoming a slave or an atomator?

After all, it is not what is round us, but what is in us; not what we have, but what we are, that makes us really happy. We want a cheery fire on the hearth of our own spirits; a fire always clear, always at our command. Without that we have to go abroad for comfort, and we return to find our bosoms dark and cold. The mind is its own place, and must find its happiness within itself, or remain discontented whatever its outward lot.—Cunningham Geikie.

Every heavy burden of sorrow seems like a stone hung around our neck; yet they are often like the stones used by the pearl divers, which enable them to reach the prize and rise enriched.—Anon.

## CATARRH.

CATARRHAL DEAFNESS—HAY FEVER.—A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and catarrhal tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are permanently cured in from one to three simple applications made at home by the patient once in two weeks.

N.B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent free on receipt of stamp to pay postage, by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada. Christian Advocate.

Sufferers from Catarrhal troubles should care fully read the above and be cured.

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Published every Saturday by the "GOLDEN GATE PUBLISHING AND PRINTING COMPANY," at  
Flood Building, Market St., San Francisco, Cal.

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TERMS:—\$5.00 PER ANNUM, PAYABLE IN ADVANCE; \$1.00 FOR SIX MONTHS. Clubs of five (mailed to separate addresses), \$20, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

All letters should be addressed: "GOLDEN GATE Flood Building, San Francisco, Cal."

SATURDAY, MAY 10, 1890.

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For the purpose of introducing the GOLDEN GATE to new readers (and believing that they will like it well enough to continue their subscriptions when the time expires), we will send the paper to new subscribers, for four months at the reduced price of 50 cents, postage free. Remittance can be made by postal notes or postage stamps.

J. J. OWEN, Manager.

## IN CAMP.

[EDITORIAL CORRESPONDENCE.]

SUNDAY, May 3, 1890.

In the hills and woods of Southern Oregon.—A rough board cabin, with a "shake" roof, surrounded by rocks, stumps and trees—oak, fir, tag alder, and the ever beautiful madrone, with its polished javelin-shaped leaves.—A rushing, noisy stream of crystal water, pure and cold as the snows of yon mountain, whence it flows forth to bless and gladden the green earth in its long journey to the sea.—Here we are encamped for a few restful days, with the melodious babble of the brook to lull us to rest at night, and the song of the robin and the lark to wake us to the glory of each new day.—We, the editorial and conjugal partnership of the GOLDEN GATE.

The change from city life, with its noisy racket of the streets, and ever-changing kaleidoscope of forms and faces, to this of the "beautiful hills," with its freedom from the necessity of polished boots and "billed shirts," is so great that one seems to have come into a new embodiment—that the busy earth had slid from under his feet, and he had been dropped down upon some fresh young planet, with all the struggle and worry of existence to begin over again. Art, invention, song, literature—something of you all have we brought from our former incarnation to gladden and enlighten this our new sphere of existence. That is, if it were only real and lasting,—with what zest we should enter upon it! How we should delight to set these noisy waters at work, and turn these wide-reaching hills and vales into fruitful orchards, and the happy abodes of an enlightened people.

But it is only a dream of a week. We shall awaken in a few days to the "old, old story," the treadmill life in the great city by the sea. And then again the hard problem of how to make one dollar do the work of two, in spreading the gospel of Spiritualism, and in bearing her banners of victory over the hosts of error and ignorance. It beats the forty-seventh problem of Euclid, or that of squaring the circle! I wonder will the time ever come when we can swing upon the GATE, with never a care save to direct its gentle oscillations to the delight of an ever-increasing multitude who shall swing with us? With a heartful of hope, and never a despairing thought, we can say,

"Roll swiftly round, ye wheels of time,  
And bring the welcome day!"

We might say further, if we were in a praying mood, Touch thou, ye angel ministers, the hearts of thy stewards, the custodians of earth's treasures, with a live coal from thy holy altars; prompt them to bear up and sustain those who go forth to battle for their faith, that they, and we, may have abundant entrance into some of the many mansions of the All-Father in the Beautiful Beyond! We—many of us—are nearing the ever-green shores of the shining sea. Soon death will strip us for a plunge into its still waters, and when we rise to the new life on the other shore, all things of earth, save its golden treasures of character, will be left behind.

But like the old Roman, "We came not here to talk"—nor to write; but to rest the tired sinews of the brain. And now we send to our readers all the assurance of our love. May peace abide with them ever, and may they all live in sweet communion with the saints, forevermore, world without end, etc. J. J. & M. P. O.

## "THE HIGHER ASPECTS OF SPIRITUALISM."

The scope and significance of Spiritualism, which is pure and simple, as all great truths are, cannot be limited by prefixing titles to illustrate or enhance its grandeur. Spiritualism embraces science, philosophy and religion in their most advanced forms. To prefix Progressive to Spiritualism is as tautologous and senseless as it would be to designate one of the elements as wet water; those persons professing to be Spiritualists are progressing exactly in the same ratio with their progress in morality and spirituality. Spirituality may vary greatly in quality in individuals, but Spiritualism is strictly impersonal and we cannot qualify by attaching defining words. Purity is an attribute of Spiritualism and the whole comprise the part.

That Spiritualism is disguised by Christian, Evangelical, Progressive, and other terms to "tickle the ears of the groundlings," is attributable to moral cowardice in the avowal of our belief in an unpopular truth. One cannot be considered a Spiritualist who has not the courage to avow and advocate his convictions. If a truth has been covered with obliquity by the reprehensible acts of some of its professed followers the truth is uninjured, for truth is immutable, and unchangeable; the duty of its sincere advocates is to unite in action to remove the stigma by discountenancing the mercenary, unscrupulous and weak people who use it as a cloak to disguise their nefarious practices.

The attacks upon Spiritualism by the clergy and laity of the churches are based upon prejudice on the part of those who have no conception of its grandeur, and are generally ignorant of the fact that it has been and is the foundation of every religion the world has ever known, and in proportion to the departure from that basis has been the rapidity of the decay of all religions. When symbols, vestments, time-serving and national phenomenalism supercede spirituality in any religion its decay is only a question of time; deprived of its life principle it loses its power and degenerates to the position of a mere panditer to prejudice or a fashionable fad.

Let us not lose sight of principles and becoming absorbed in our pursuit of phenomena,—especially that of a physical nature, which is so notoriously mixed with fraudulent manifestations,— overlook the grand mission of Spiritualism,—to elevate the human family above the level of animal sensuality to the lofty heights of spirituality, where the lower nature is held in subjection to the higher, and is a useful servant, not a dominating master.

Spiritualism is a science, both applied and pure, in the strictest sense of the definition, for its facts and phenomena have been tested and proven by some of the most eminent scientists of the present age of great scientific achievements, among them Prof. Cook, F. R. S., whose great discoveries have placed him in the highest ranks of scientists; C. F. Varley, F. R. S., the eminent electrician, whose application of the most sensitive electrical appliances, when assisting Prof. Crookes in his investigation of spirit phenomena, enabled them to demonstrate the fact that the medium could exert no physical power in the production of a variety of striking phenomena without instant detection, thus proving conclusively the agency of powerful, invisible intelligences in the production of the manifestations. Prof. Robert Hare, one of the most eminent chemists in the world, gave his testimony that, through the agency of scientifically constructed appliances he invented to demonstrate the fallacy of the claims of Spiritualists, he was "hoist by his own petard," and forced to accept "The Scientific Basis of Spiritualism." Many other leading scientists have investigated the subject and had the moral courage to bear their testimony as to its truth. Prof. A. R. Wallace, the eminent naturalist, whose lecture in this city in advocacy of Spiritualism, (first reported for publication,) excited great interest among scientists and Spiritualists, has well said: "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts."

If the demonstration of a truth by many of the leading authorities in the scientific world is sufficient to establish anything as a science then must Spiritualism be accepted as a science.

Spiritualism is a philosophy, for only through it can a knowledge of the laws of psychology be obtained, and aided by its clear, white light we are enabled to gain clearer perceptions of the ethics of human conditions—our moral duties toward ourselves and others, and our relations to the spirits who have passed to the supernal world, towards which we are all ascending in accordance with the harmonious action of the laws of spiritual evolution.

SPRITUALISM IS A RELIGION, for only through its elevating influences, through the unfoldment of our spiritual faculties, are we enabled to gain any knowledge of the existence of a divine Over-Soul, and to realize that we are all emanations from that omnipotent, omnipresent fountain. If, as has been said "the undeveloped astronomer is mad," is not being imbued with feelings of awe and reverence for the sublime power which causes the "stars to sing together in unison," can we class among Spiritualists those who are interested only in the mere externals of the subject, in the kindergarten of phenomena? Or those who have no reverence for a Supreme power, Wisdom and Love which over-rides the universe; those who have no belief in any power higher than that of poor, weak humanity?

When the Anarchists of France ignored a supreme power and deified human Reason, they de-throned their own reason and in the bloody "reign of terror" illustrated the dire consequences of disowning allegiance to any power above their own feeble comprehension.

He only is a Spiritualist to whom the grand truth of Spiritualism comes as a quickening light,

arousing desires to gain a knowledge of spiritual laws, increasing his aspirations for spiritual attainments and strengthening him to rise superior to all the selfish and sensual alluresments of human environments. We can only attain to that height by the cultivation of our powers, as Elliott Coues so beautifully presents the truth in a poem entitled "Know Thyself," from which we extract the following lines:

Seek ye the battle-ground, where be the forms found  
Seeking thy life,  
Nor Alexander need sigh for a grander  
World to reveal.

Thou art the battle-ground,—thyself the form found  
Seeking thy life,  
There is a world within—oh, what a world to win!  
Oa with the strife!

Then when the fight is done—then when the field is won,  
Know'st thou thyself.  
Let the loud peans roll, on through the gladdened soul,  
That beyond fear or doubt, thrills with the inward shout,  
Victory! victory!  
Conquest of self! A. M.

## NEW SPIRITUAL PAPER IN SUMMERLAND.

We are informed by H. L. Williams that a weekly paper especially devoted to Spiritualism under the editorial management of the well known writer, Prof. J. S. Loveland, and to be called *The Reconstructionist*, is to be published at Summerland. The subscription is \$1. per annum, and the first number is to be issued June 12th. All Spiritualists interested in the promulgation of a knowledge of "The Higher Aspects of Spiritualism," are requested to send their subscriptions, to *The Reconstructionist*, Summerland, Cal., also to send lists of names and addresses of those interested in the movement.

Prof. Loveland will be assisted in the work by contributions from many of the ablest writers in the ranks of Spiritualism, which will be a sufficient guarantee that the paper will be a valuable and instructive exponent of the science, philosophy and religion of the grandest movement the world has ever known for the elevation of humanity. The purpose of the editor is to avoid all personalities, pettiness and gush, and to make the paper strictly instructive, as well as interesting.

As we have frequently said "Summerland was an inspiration from the spirit-world" to aid in the reconstruction of the material and spiritual relations of humanity, it was a happy selection of the name of *Reconstructionist* for a paper which is to be devoted to this grand work. The editor will announce the growth and developments at Summerland, but the necessity of scientific and rational methods of life in the material spheres as the only sensible preparations for life in the spiritual spheres will be the chief and leading inspiration of his labors.

*The Reconstructionist* has our hearty good wishes that it may have a widely extended field of usefulness.

## W. J. COLVILLE'S DEPARTURE.

W. J. Colville, after leaving San Francisco early on Tuesday morning, April 29th, lectured in Stockton twice on that day, and then went to Sacramento, where he addressed large and appreciative audiences, Wednesday, April 30th, afternoon and evening, also on Thursday, May 1st, at 3 P. M. During his last hours in California, he was the guest of Mr. and Mrs. Futer and family, 619 Tenth street, Sacramento. His final departure was from that city on Thursday evening, May 1st. By this time he is probably busy at work in Brooklyn, where his address is 492 State street. A synopsis of his farewell address in San Francisco, has been prepared especially for our columns. It deals with many matters of peculiar interest to our readers and shows the attitude of the speaker to the great issues of the day very plainly.

The *Examiner*, of April 28th, reported Madame Blavatsky's opinion of metaphysical healing, as contained in her letter to the Theosophical Convention assembled in Chicago at that time. W. J. Colville's counter-statement has not pleased the ultra-orthodox believers in "elementaries," "shells," etc. The result is, it has opened another phase of discussion relative to Theosophy, and in this instance let us hope personalities will not be introduced.

Anent this controversy W. J. Colville furnishes us with a polite letter received by him from an "F. T. S." and his equally polite reply. As the word Theosophy is certainly to the front, it is well that we should all know as clearly as possible what it stands for.

A limited number of *Psychic Studies*, comprising the twelve monthly numbers, prefaced by a portrait of Prof. Alfred R. Wallace, and his lecture entitled, "If a man die shall he live again?" with a complete index of contents, is in the binder's hands and will be ready for delivery next week. The book will be neatly bound in cloth, and contain about 314 pages. Price \$1.25 postage paid and can be obtained at the office of Albert Morton, 210 Stockton street, San Francisco, California.

—Mr. Charles Dawbarn has been so closely confined to San Francisco whilst lecturing during the past year for the Society of Progressive Spiritualists that he has as yet seen almost nothing of California. He would now be pleased to hear from societies or individuals who would appreciate scientific lectures on Modern Spiritualism. His address is San Leandro, Cal.

HISTORY OR OPINION?—Samuel P. Putnam: "Oh that don't prove anything—that's only history and what is history but man's opinion. Gibbons' History of England is only Gibbons' opinion of it. He did not know anything about it."

Moses Hull: Well, perhaps it isn't true then, that we whipped England.

—Wanted.—A lady solicitor for job printing. On salary and commission. References required. Apply immediately at Golden Gate Job Printing Office, Room 43, Flood Building.

## THE HULL-PUTNAM SKIRMISH.

"Scissors, there's to be a debate at Metropolitan Temple, to-morrow night, between Moses Hull and Samuel Putnam—be sure and have the Sporting Editor attend to it," said the Editor-in-Chief, who, with his Superior Officer, was about to leave for the country last week. But the Sporting Editor had gone a-fishing with the Religious Editor, and so the duty devolved upon me—Scissors. Of course, I accepted it and at first without flinching—I am one of those necessary evils who are always put in to fill up chinks. I can make anything from a tailor-finished dress to a chicken-coop; but when I reflected on my youth and ignorance of these matters—that I never had heard of Moses Hull or Samuel Putnam, and knew nothing of Spiritualism outside of John Slater and "Spiritual Fragments," I quailed at the task before me—perhaps I might, with the best intentions in the world, make trouble for the Chief on his return and visions of a libel suit came up before me—then I wondered how anything I might write would look alongside of "Saidie's San Angelo's Order of Light," and I thought I'd try it. I then found out who Moses Hull is. He is the man who used to be a Methodist preacher and is now one of the shining lights among Spiritualists. Samuel Putnam is the editor of a paper called *Freethought* here in the City. I obtained a copy and learned that he is also the man who "has passed through many of the various phases of religious thought such as the Atheism of youth, conversion to orthodox, reversion to Unitarianism and thence to philosophical Materialism. He covers quite a large field and can not fail to be of interest and value to all who indulge in the luxury of thinking for themselves," without parliamentary rules or logic. So fortified by this information and what I had read in "Fragments," and the remembrance of the six thousand dollars I got through Slater's guides, and cheered by the company of my best girl, I went to the debate.

The question, "Do the Modern Spiritual Phenomena Demonstrate an Existence After Death," was answered in the affirmative by Mr. Hull, who said in effect: I shall endeavor to show that these phenomena do occur and that their occurrence can not be explained by any mundane hypothesis. Dr. Samuel Johnson recognized the fact of spirit return when he said, "History shows that in all ages and in all countries, between some of which there has been no means of communication, the people have had visions or other evidence of spirit return." In finding the truth of this we do not have to consider what men believe but what they have heard and seen. I shall present the evidence of men of the highest intellectual standing in Europe, a body of scientific men, all non-believers in the existence of this phenomena—The London Dialectical Society. This society, composed of thirty-six members, conducted investigations covering a period of many months and without the presence of any spiritualist or medium. Thirty-three reports of sub-committees were presented which contained the written statements of fifty-five witnesses to the investigations. The speaker read from the volume, "Report on Spiritualism," published by this society many reports showing that these phenomena had occurred and could not be accounted for on any mundane hypothesis. The society had called upon expositors all over the world to come forward and explain how these phenomena occurred, but not a single explanation was offered, the evidence was not controverted and every member was, in the course of the investigation, slowly and reluctantly convinced that they were produced by spirit power.

Mr. Putnam answered in effect: A statement of facts does not constitute Spiritualism. Spiritualism is a conclusion based upon facts. The way to discover truth, knowledge, is through human reason, universal reason. Because a theory is reasonable, it is not true; but combined with human experience, we arrive at the truth. Begin with the facts. The scientific man begins with no theory, but facts; the theologian starts out with the theory to find facts to fit. The gist of the whole matter lies in the explanation of the facts, and that, after all, is only opinion. We don't want only one man's statement, but the statements of many. Spiritualists claim that around this material world is an invisible world inhabited by spirits, and that through them these phenomena are produced. What do they know about it? How do they know that it is not mind-reading, mesmerism, or something else? And the table-tipping, that that report says so much about—how do they know that it is spirit, that it isn't electricity?

Mr. Hull replied that the scientific method was the very method adopted by the Dialectical Society in investigating, that the members were scientific men, and that their report was not the evidence of one man but of many, and that the evidence therein was not controverted. This was the very method adopted by Prof. Wallace, Robert Dale Owen, Horace Greeley, and others, and he related a number of his own personal experiences in investigating. He called upon Mr. Putnam to reproduce any of these phenomena by material agency, or to give any instance in which it had been done, and if he could, to explain by any mundane hypothesis, how those evidences had come to these men.

"I know," replied Mr. Putnam, "they were mistaken! That's my explanation—they thought they saw ghosts when they didn't. And this table-tipping and all that—why, anybody can do that! Why don't he give us the theory of it? He has no right to accept any theory that is done by spirits until he can prove that it is not done by some known material force. How does he know that it's spirit? Why don't he give us the theory? And what good does it do, any how? What have spirits ever done for us? Why don't they help us here? What have they ever invented for us? Why don't they get us out of jail and make it easier for us? *What do they do?* Why, Shakespeare's been over there nearly three hundred years—what has he done? Why don't he give us a new play? I don't know anything

about it. Three-fourths of the manifestations produced are frauds, and besides, spirits sometimes lie. Any body who would believe anything like that must be crazy! It is all delusion or insanity. Wallace and Horace Greeley were crazy. I don't know anything about it, and he don't know any more about it than I do!"

Mr. Hull replied, saying: "My friend seems to be inconsistent; first he wants facts, when I gave him facts, and now he clamors for the theory first. Well, I'm willing to meet him on any ground. He asks, 'What inventions have they given us?' Are not the inventions of Edison alone an answer to that question? His wonderful works have been directed by spirit power up to-day he stands first among the inventors of the world, known as the medium inventor, and has obtained a mastery over that powerful and most subtle force, electricity, such as has never before been attained by any other man. In answer to the question, 'Why don't they get us out of jail?' I will cite the instance on record of the liberation of Luke P. Rand, who was in the jail at Oswego, N. Y., in July, 1859,—when the Davenport boys who were imprisoned on account of propagating their religious principles through oral and physical representations. After twenty-nine days' confinement, at evening, when they were all in their prison room together, as they had just been locked in by the jailer, a voice spoke and said, 'Rand, you are to go out of this place to-night. Put on your coat and hat; be ready.' Immediately the door was thrown open, and the voice again spoke and said, 'Now, walk quickly out and on to the attic window yonder, and let yourself down by a rope, and flee from this place. We will take care of the boys. There are many angels present to-night, though but one speaks!' The command was obeyed, and the affidavit stating the facts is now on record, signed and sworn to by Luke P. Rand and the Davenport brothers. The fact that three-fourths of the manifestations of spirit power are false does not matter; we'll prove the truth of Spiritualism by the other one-fourth. Every genuine has its counterfeit; if the genuine wasn't worth something there would not be any use in practicing sham. And as to spirits sometimes telling lies, I don't see but that a spirit that tells lies doesn't prove an existence after death just as well as one that tells the truth! We don't claim infallibility for them—simply existence. My friend's argument, seems to me, to be like this: Mrs. Smith borrowed and cracked Mrs. Brown's old, black kettle, and Mrs. Brown sued Mrs. Smith for damages. Then in court Mrs. Smith's lawyer said he would prove first, that the kettle was cracked when it was borrowed; secondly, that Mrs. Smith had never *loosened* the kettle; and, thirdly, that the old, black kettle had never *been in existence!* And because he thinks Prof. Wallace and Horace Greeley were crazy, Spiritualism is not true!"

## RENDER UNTO CÆSAR.

Some critics whose special forte is to criticize and condemn mediums instead of presenting the higher truths of Spiritualism, through the general diffusion of which humanity is being enlightened and spiritualized, are prone to comment unfavorably upon the exercise of mediumistic powers for gain, denouncing the practice with opprobrious terms, such as commercial or venal mediumism, and other deprecatory designation. Many of our trans-Atlantic brethren point with pride to the example of one of the most prominent mediums, who never accepted fees for spiritual services, as an illustration of genuine, unselfish agency in doing the work of angels; and this medium was severe in his denunciations of his co-workers for requiring fees for their support, but he was content to accept donations under the condescending patronage of the gentry and nobility of Europe.

Some persons seem desirous of placing the exercise of mediumship upon the basis of patronage in our own democratic country and declare that the evidences of communion with spirits of our departed loved ones given through private mediums are more satisfactory than those from professional mediums, the incentives to deception being eliminated by the absence of pecuniary considerations. The correctness of this conclusion is doubtful, to say the least, and the intrusion of deceptive or ignorant spirits in circles or seances is not debared by the absence of fees, much depending upon the attracting conditions on both sides of the veil; and if we meet with deception on the part of our visitors the effects cannot be lasting or injurious, and may be beneficial to the unprogressed spirits if we strive to instruct them in a spirit of kindness and patience. If we are surrounded with an aura of honesty and spirituality we need fear no injury from "the dwellers on the threshold."

Mediums are not subjects of charity appealing to our feelings of pity and commiseration, but are as justly entitled to a comfortable support from the exercise of their powers as priests and clergy, or the members of any profession, and, as there are no associations to provide for their support, in order to maintain their self-respect and provide proper conditions for the exercise of their labors for humanity, they should be treated with the same consideration that is extended to other professional workers. The medium who was converted to Christianity, on the way to Damascus, through the means of a spiritual manifestation, taught a lesson which we commend to all who seek the aid of mediums: "Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his hire." We trust the time will never come when our mediums will be degraded to the level of the mendicant friars who are fed by the doles of the poor, or of the sycophantic toadies of the aristocratic or wealthy patrons who condescend to accept their services.

Further thoughts upon this subject will be found in an article on page 7, of this issue, headed "Commercial Mediumship," from the "Editor's Table" of *Psychic Studies*, in which he "hews to the line."

—A notice of the meeting, at 106 McAllister street, under the management of Mrs. Scott Briggs and others was inadvertently left out last week—but we are glad to give our readers an account of last Sunday's meeting published in this issue.



## THE CLOTHES PIN SOCIAL.

The ladies of the Elmore Club must have been much gratified to see the host of smiling faces that thronged the spacious parlors of Mrs. Rogers and Mrs. Wheelock, at the Fauntleroy House, 405 Stockton street, last Saturday evening. The attendance seemed to exceed in numbers any previous social of this character; especially at no former social has there been so large a number of young people, all intent on having a good time generally.

From half-past seven to nine o'clock the guests poured in, in a steady stream, and sometime before the latter hour seating-room was at a premium. The ladies particularly, always foremost in good works, flocked to the social in such unexpected numbers, that the large supply of tastefully painted and decorated clothes-pins provided for distribution to them, was exhausted, and the lady members of the Club had to give up their own clothes-pins, in order that the still arriving guests might be supplied. Each two of these pins were numbered alike, one being given to a lady and the other to a gentleman, and the couple having corresponding numbers were supposed to be matched—so to speak—for that evening. Quite a lively time was had in the endeavor of the thus matched couples to discover each other.

The hallway of the Fauntleroy leading to the parlors where the social was held, was brilliantly lit up with Chinese lanterns, while the sumptuously furnished and beautifully adorned rooms in which the guests were congregated were a scene of unceasing delight and gaiety.

Literary and musical programme of surpassing excellence was successfully carried out under the superintendence of Mrs. Wheelock, President of the Club. Mrs. Wallis and Miss McKenle led off with a choice duet on the guitar and piano; after which the ever-ready Dr. Thos. L. Hill delivered—in a felicitous manner—a poetical monologue, called "The Hat." A teeny-weeny little tot, named Hazel Perkins next recited in excellent style, for so small a personage, a cute little piece, "Fio's Letter." This was followed by a lovely vocal duet, "I Feel Thy Angel Spirit," most charmingly sung by Misses Katie and Ida Smyth. The beautiful ballad, "Sing, Sweet Bird," was then sung in a delightful manner by Mrs. Curtis. The audience was next favored with a series of Delarte exercises by six young ladies, pupils of Mrs. Wheelock. Misses Mollie Bretz, Justa Glennie, Nellie Macaulay, Cora Willetts, Mary Corlette, and Lillian Clay. The grace and beauty of their movements reflected great credit alike upon their preceptress and their own innate ability. Mr. W. E. Coleman made a few remarks concerning the good work being done by the Club—in the support of the Elmore Free Kindergarten—and requested that the friends present would be as liberal as possible in their contribution to the fund of the school. A collection was then taken up, amounting to \$19.70. "Rose Marie" was then exquisitely sung by Mrs. Rogers, who for an encore sang in an equally charming manner, "Love's Old Sweet Song." The programme was concluded by a well rendered recitation, "Robbery," by little Lillian Clay. Many games were played, and at the conclusion of the literary and musical exercises, dancing was the order of the evening for such as were terpsichoreanly inclined. At the termination of the salubrious movements, the company dispersed, the general expression being one of happiness at being present at so joyous a gathering, and of thankfulness for and appreciation of the royal manner in which the ladies of the Club, the two hostesses especially had ministered to their entertainment.

## FREED FROM HIS SUFFERINGS.

Edward Fair, a native of Baltimore, Md., aged 64 years, passed to the higher life from this city April 30th. The funeral services from Metropolitan Temple May 1st, were conducted by Moses Hull.

Bro. Fair has been an earnest Spiritualist for many years, and, while able to attend the meetings, was always ready to perform well his part in making the services interesting and instructive.

For years he bore the sufferings caused by the painful disease, cancer, with which he was afflicted, with fortitude, patience and cheerfulness sustained by the ministrations of his beloved wife, Mary E. Fair.

Mrs. Fair was unremitting in her attention to her charge and will have the sympathy of all who know and appreciate her devotion to her loved one. She will be sustained by the knowledge that, free from all physical pain, he will be near to console and sustain her in all the trials of earthly life.

## Children's Progressive Lyceum.

EDITOR OF GOLDEN GATE:

Many of those who attend the sessions of the Children's Progressive Lyceum at 909 1-2 Market street, find that Love the designer of every spirit, is enabled to secure pleasure and profit both to them and others during the sessions.

On last Sunday the attendance was good and the exercises generally interesting. Some of the words of wisdom, which were furnished by the youth and little members, in response to queries of the conductor, Mrs. A. L. Ballou, were well selected, while almost all the groups had something to say upon the topic continued from last Sunday—the Moon, while several of the elder members furnished briefly the result of more mature research. There were also two recitations: "A Bunch of Golden Keys," by Ethel Miller, and "Three Little Boys," Albert Ernest Turpin.

The treasurer, Mr. C. H. Gilman, announced that the three prizes to be given to those who disposed of the largest number of tickets for the last entertainment had been won by Leon Willis Reed, Abbie Pamperin and John Hitchcock, the

first going to Leon. These will be distributed next Sunday.

The general subject for next Sunday will be: "What should we read and what should we not read?" that of May 18th, "What influence has music in spiritual development?" Other subjects will be announced in time for their consideration before discussion. It is thought that the selections will generally refer to spirituality in keeping with the aim of the Lyceum, which has for an object the dissemination of distinctively spiritual ideas, and cultivation of harmonious relations of the spirit with the universe in which it exists. In this connection the question of revising the silver-chain recitations to embrace a larger number from which to select, was brought up at the leaders' meeting and continued until next Sunday for careful discussion.

W. J. KIRKWOOD.

## Mrs. Briggs' Meetings.

EDITOR OF GOLDEN GATE:

The first of a series of meetings was held on Sunday evening, at Metaphysical College, 106 McAllister street, directed by Mrs. Briggs. The success of these meetings is already assured, as Mrs. Briggs is an earnest worker and displays rare judgment in the selection of the talent she places before the public. After a vocal solo, which was well-rendered, by Mrs. Harlow Davis, the invocation was made by the guides of Dr. Robbins. Mrs. Renell read a poem written by herself under inspiration, which contained some lovely thoughts. Harlow Davis was then introduced and gave a number of excellent tests which were well received and heartily applauded by the audience. Judging of his possibilities from his present powers we predict a successful future for him. Mr. Clements also gave a number of tests, all recognized, after which the controls of Dr. Robbins, answered questions very satisfactorily on the subjects of Re-incarnation, Immaculate Conception etc. After a song by the choir the meeting was dismissed. Another meeting will be held next Sunday evening, when Harlow Davis and others will entertain the audience. REP.

## Circle of Harmony.

EDITOR OF GOLDEN GATE:

Mesdames Cook and Rutter opened the meeting at St. George's Hall, 909 Market street, with an appropriate song, after the invocation, entitled "Meet Me There." Mrs. Miller gave one of her earnest speeches in favor of Spiritualism. Mr. Wilkinson, a symbolic medium, saw several symbols for persons in the audience, all of whom acknowledged that they understood the significance of the symbols. Mr. Mullen sang sweetly Beulah Land, after which he was controlled to personate spirits. Mr. Wheeler read a beautiful communication given through the mediumship of Mr. Perkins. Mrs. Maxwell gave some tests. Dr. Temple gave a brief farewell address. Mrs. Wheeler gave some remarkable tests. Mrs. Jennie Reed responded to an earnest invitation and recited in grand elocutionary style "Where is Heaven?" The singing of the doxology by the entire audience closed the exercises until 10:30 o'clock sharp next Sunday.

REPORTER.

## Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE:

The First Association of Progressive Spiritualists of Oakland held their usual meeting last Sunday, Dr. Macsorley presiding. After the invocation and remarks by the President, Dr. Temple made a short speech, others gave their experiences and a pleasant time was spent.

The evening meeting was opened with singing and remarks by the President, Dr. Temple was ordained a Minister of the Church of Spiritualism, after which he occupied the platform for the remainder of the evening, giving nine excellent tests, all of which were recognized. There was a profusion of flowers brought by friends in honor of the occasion.

Next Sunday evening Mrs. H. Cowell will occupy the platform. All are cordially invited to attend. Doors open at 7 P. M. Mrs. DAVIS, Secy.

## Shattuck Hall.

EDITOR OF GOLDEN GATE:

A goodly number assembled at half-past 2 P. M., last Sunday in this cozy hall corner 8th and Broadway. The meeting was opened with remarks and reading of character by Walter Hyde and tests by Prof. Ewen.

The evening meeting was largely attended, and was opened with an invocation and remarks by Mrs. Logan; Mrs. Smith read a poem; Miss Alice Henshall played the piano grandly under spirit control. Mr. Pattison was then introduced and entertained the audience for an hour in giving tests and words of encouragement.

The best of feeling prevailed and the audience adjourned to meet next Sunday at the same time and place. R.

FOR RENT.—Metaphysical College Hall, 106 McAllister street, for spiritual and literary work. Afternoons and evenings, for all information inquire at the College from 1 to 3 P. M.

## San Jose Lyceum.

EDITOR OF GOLDEN GATE:

Lyceum called to order at 10:30 A. M., by conductor, Mrs. H. L. Bigelow. Exercises began with singing by school, "Be Sure You're Right, Then go Ahead." On roll being called, all officers and teachers were present, twenty pupils being absent. Minutes of last meeting read and approved. Silver chain reading by conductor and school: "Voices from the Spirit Land." Calisthenic exercises were then given, after which the following program was rendered, this being the first Sunday in the month:

Recitation, "Edith's Neighbor," Pearl Stephens; song, "We Are Coming," Ada Unghish; recitation, "I Love You, Mother," Davie Hamblly; instrumental piece on the harp, "Nearer My God to Thee," Bertie Schwartz (encored); recitation, "The Wedding Fee," Abbie Simons; song, with piano accompaniment, "Take Back Thy Heart," Maud Plamondon; recitation, "Popping the Question," Hattie Peckham; song and chorus by school, "In That Bright Region;" recitation, "Playing Railroad," Fannie Plamondon; reading, "Nobody Knows but Mother," Fred Hamblly; song and accompaniment, "Birdie's Ball," Edith Sell and Alice Howard; recitation, "Children's Hour," Willie Stone; vocal trio, "The Happy Bye-and-bye," Bessie and Daisy Rutherford soprano, and Guy Silcox alto; Frank Hamblly read a piece, "An Awakened Conscience;" reading selections from Longfellow, by C. M. Brown; recitation, "Too Many of We," H. L. Bigelow. Mr. G. H. Brooks, of Washington, D. C., being present, was invited to speak and gave us some thoughts on, "The Lyceum, Its Work and a concert of action needed; thoughts of having a National convention, etc." His words were appreciated, as nearly every hand went up when the conductor asked all those who wished to thank Mr. Brooks, to manifest it in that manner. The entertainment was closed with an instrumental solo, "Trotting in the Park," Florence Barthel.

The Conductor announced that we would picnic on or about the 18th of May, the place and arrangements to be announced next Sunday. The march was then conducted by L. A. Talcott, and school dismissed by singing, "Our Lyceum 'tis of Thee." As an inducement to the children to take part in these exercises, each one who is on the program receives a large card; when they have three cards they are entitled to a present.

There is much interest manifested in the Lyceum. We have our class work except on the first Sunday in the month, and each class takes up a different subject and reports what has been learned about it.

MRS. H. L. BIGELOW, Con.

W. D. J. HAMBLY, Secy.  
G. A. R. Hall, March 5, 1890.

## Mrs. J. J. Whitney in Portland.

EDITOR OF GOLDEN GATE:

That justly celebrated medium whose name heads this article, made her first appearance in Portland, at Grand Army Hall, before the First Society of Spiritualists this evening. Every available seat of this large hall was occupied with an intensely interested audience; and although the lady came on an evening train yesterday, from your city and had a congestive chill only a few days ago, and must have been very much exhausted, yet she spoke very finely in a normal condition, gaining the confidence of her audience and making every Spiritualist feel proud that they were Spiritualists. She then went into a trance and gave some twenty-five or thirty of the most convincing tests of spirit presence I ever heard, the only fault that could be found was that everybody did not receive a visit from their spirit friends, for one I felt that every person in that vast hall should have a test, and I am inclined to think they will before Mrs. Whitney leaves Portland.

Next Sunday evening she holds her meeting at the Tabernacle, a building that will seat 2500 people; no doubt it will be crowded. That this may be only a few drops before a more plentiful shower is the wish of C. A. REED.  
PORTLAND, ORE., May 4, 1890.

Any person knowing of the whereabouts of Harvey Mott, will confer a favor by addressing the undersigned. THOMAS CRAHAN,  
ap194w HELENA, MONTANA.

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## SPIRITUAL FRAGMENTS.

By J. J. OWEN,

Late Editor, for 24 years, of the *San Jose (Cal.) Mercury*, Editor of GOLDEN GATE, and author of "Our Sunday Talks."

## APPRECIATING ENDORSEMENTS:

Both interesting and instructive.—*Leadville Herald and Democrat.*

Every thinking mind can reap consolation and benefit from them. They constitute a philosophy in themselves.—*The Better Way.*

These gems treat of spiritual subjects in a very beautiful way, and will give satisfaction to many a reader, in this permanent form.—*Alyce.*

The volume is not only beautifully gotten up, but abounds with inspired teachings, and is a credit to the author.—*Charles P. Cocks, Brooklyn, N. Y.*

"Spiritual Fragments," is a treasure of priceless value to the world, and must be appreciated by it in due time.—*Riley M. Adams, Finland, N. Y.*

They deal with some 750 distinct subjects. The teaching is on the whole sound, and uttered with great literary grace and lucidity.—*Medium and Daybreak.*

They will be found interesting and instructive reading. The book is embellished with a fine life-like portrait of Mr. Owen.—*Religion-Philosophical Journal.*

Mr. Owen was for a quarter of a century editor of the *San Jose Mercury*, and well known throughout the West. He has always excelled as a writer of humanitarian editorials.—*Golden Era.*

I find in it "rest for the weary," encouragement for the weak, hope for the despondent; in short, a panacea for many of life's ills, if these thoughts were but coined into practice.—*Mrs. R. S. Little.*

A collection of choice gems of thought on a very large variety of topics, all of which are taken from the broad, liberal standpoint of a man of culture, experience and deep spiritual conviction.—*W. J. Colville.*

They should be in the hands and form a text-book for every thinking, reflecting Spiritualist in the land; it should be constantly by his side and used as a text-book of the higher teachings of Spiritualism.—*Hon. Amos Adams.*

Such "Fragments" are "whole thoughts" for the mortal. They are good to lie round where they can tell their tale to the idle moment. I never open the volume without finding a thought or a suggestion that stirs the mind.—*Charles Dawburn.*

Coming from the pen of Hon. J. J. Owen, editor of the GOLDEN GATE, of San Francisco, there is no doubt in the minds of those who know of the writer and his literary efforts, that his "Spiritual Fragments" will be veritable crumbs of wisdom.—*Oliver Branch.*

The day it came my wife took it as I was showing it to her, and has kept it ever since; and occasionally says "Hear this, John," and reads one of them. She finds a good deal of consolation in these "Fragments," and keeps the book on her work-table and in her hands about all the time.—*John Wertheimer.*

It is packed full of the grandest, most elevating and inspiring sentiments that I ever read. I can not open to a single page that I do not find something that commends itself to my better and nobler self. It can but do a great good.—*W. H. Smith, of the Damon Safe and Iron Works Company, Boston, Mass.*

I think your book is a beautiful gathering of pearls of wisdom and truth, which may well grace the library of every Spiritualist, and to those who walk in sorrow's sombre vales, upon perusal of many of its cheering pages, find many a cheering ray of light which shall illumine their pathway and inspire fresh vigor to their faltering energies.—*Samuel D. Greene, Brooklyn, N. Y.*

It is precisely such a work as would afford appropriate readings for our Sunday services and lyceum scholars. Those who have been in the habit of reading these noble ethics as they have appeared in each issue of the GOLDEN GATE, will rejoice to find them gathered up in the form of a handsome and attractive volume.—*Emma Harding Britten, in "The Two Worlds."*

I feel that I am blest with a true spiritual friend that I keep readily at hand to cheer me in times of despond. It certainly embodies the true precepts to a correct and therefore heavenly life. Sweeter fragments we're gathered, Ne'er were placed before the world; And we speak for their mission Equal to the truth of old.

—Sarah A. Ramsdell.

On this Coast especially, and to an extent among the readers of Spiritual literature throughout the world, Mr. Owen is appreciated as one of the most graceful and forcible of writers advocating the cause of "Modern Spiritualism," while the editorial fraternity of California agree, from long acquaintance with him as a secular editor, that he is a writer of fine general ability. We shall give "Spiritual Fragments" a place in our most valued collection.—*The World's Advance Thought.*

They touch upon a great variety of topics, but the main themes are the power of love, the influence of home, the vitality of the spiritual in man, the spread of free thought and the decadence of religious sectarianism. Mr. Owen is a clear, forcible and earnest writer. There is the ring of genuine conviction in everything he writes, and no one can read a few pages of this book without gaining suggestions for thought. If every Spiritualist had his candor, moderation, tolerance and high aspirations, the Cause would be much stronger than it is to-day.—*San Francisco Chronicle.*

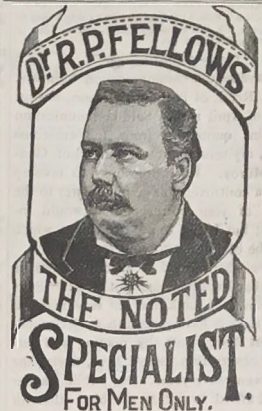
I must say, Brother Owen, your "Fragments" are soul-searching, love-seeking, harmony-inspiring and peace-giving to all who have tasted the sweet waters of Spiritualism, and the purest seed of its divine truth. Some of its pages are like hanging baskets of rare and fragrant blooms in the "Garden of the Gods." They are like healing balm to many a worn and weary traveller on the dusty road of doubt. They portray the grand sublime principles of Spiritualism in symbols of beauty, and sing songs of sweetest gladness to the lone soul that is weary and longs to pass away, and tightens again the threads of angel-taught truths.—*Rose L. Bushnell, San Francisco.*

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## Reply to Col. Reed.

(Evangelical ministers are so apt to ignore us altogether that we deem it quite a privilege to admit the following to our column, if it doesn't quite square with our ideas of spiritual things.—R. G. G.)

EDITOR OF GOLDEN GATE.

I have read a communication from Mr. C. A. Reed, of Portland, Oregon, in your issue of April 19th. Said communication contains quotations from, and criticisms upon, my sermon at the funeral of General Milroy. I am too busy to take up such a controversy as a full answer to the letter of your correspondent would involve; but I wish to say two things which may be of interest to your readers:

First—Mr. Reed is in error when he says that I speak "ignorantly" of "Spiritualism." I think that not very many of your readers have given this subject more earnest study, both by reading and personal observation, than I have, during the last twenty-five years. No public teacher could afford to ignore a subject that for more than forty years has occupied the attention and thoughts of many very intelligent and earnest people. I am well satisfied that, while much of the so-called "philosophy" and nearly all of the "manifestations" which have been published to the world by so-called Spiritualists, are unworthy of acceptance, and dangerous in tendency; yet that is no reason why any Christian man should reject such teachings of Spiritualism as are clearly set forth in the sacred scriptures, or why, on the other hand, any sincere Spiritualist should not remain in hearty submission to the teachings of that glorious "medium" of communication between God and man, in whom was "manifested the Holy Spirit of God the Father, and in whom we believe as the 'only begotten son of God.'" All that is true in the philosophy of Spiritualism is the direct teaching of the Word of God; and if Mr. Reed and his friends will only "search the Scriptures," they will find this to be so.

Secondly—Mr. Reed is in error, and I think forgets the rules of courteous correspondence, when he asserts that General Milroy was "in his dotage" when he returned to the Presbyterian fold. That kind of an argument is always contemptible, especially when, as in this case, it can so easily be shown to be worse than worthless. Referring to the Church Record, I find that General Milroy joined the Presbyterian church, of Olympia, by profession of faith, on January 22, 1875, when he was fifty-nine years of age. Robert Dale Owen published his celebrated book, "Footfalls on the Boundary of Another World," in 1860, when he was fifty-nine years old! But nobody who has read what Mr. Owen wrote before and subsequent to that time will be foolish enough to say that he was then "in his dotage."

I see the *Oregonian*, of last Sunday, asserts that Robert Dale Owen became a Spiritualist in his old age—when he was "broken up." (I quote from memory.) But the *Oregonian* often writes with an inexcusable disregard for the facts, and its philosophy is not always wisdom.

Owen's "Beyond the Breakers," was published ten years after the "Footfalls," and "The Debatable Land," two years later, and yet nobody can see any signs of dotage in these books, unless he indulges in the discourtesy of saying that all the writings of Robert Dale Owen are the effusions of a dotard, in which case he would write himself a bigoted and very foolish ignoramus.

Let us be courteous on both sides of this matter. I say that Robert Dale Owen published his "Footfalls on the Boundary of Another World," when he was in the pride and vigor of his intellectual manhood—fifty-nine years of age.

Now, let Mr. Reed say that General Milroy returned to the Presbyterian faith, re-joined it on profession of faith when he was in the pride and vigor of his intellectual manhood, to-wit: fifty-nine years of age. Let us think kindly and speak in a manly way about those who differ from us in their religious ideas, and then we shall think all the better of ourselves and of our arguments.

Whether Robert Dale Owen or Robert H. Milroy were, or were not, both of them, in their "dotage" at the early age of fifty-nine years, does not at all affect the great question as to how much of so-called Spiritualism (or, as I prefer to call it, spiritism), is true, and how much of it is false; or that of other questions of even greater importance; how much of what the Christian churches teach, and how much of what progressing Christians live to-day, are really the truth and life of Jesus Christ. I am busy trying to learn the mind of the Great Teacher sent from God, and I am, in my poor, human way, endeavoring to reflect what light I have upon the souls, that I may help illuminate the thoughts and glorify the lives of men.

I find no teachings so true, no philosophy so profound, no life so pure, no love so tender, no power to save men so wonderful, no hopes of a glorious growth into a God-like manhood, during the long years of eternity, so bright, as I can find in the recorded words and life of Him in whom dwelt the fullness of the God-head bodily; therefore, I glory in the gospel and cross of Christ, from which I learn that "the greatest of all" is love to God and love to man. When all the inhabitants of this

world are really Christ-like Christians, there would not be much need of going off to any "higher sphere" or "better land."

But I have already written much more than I intended, and must close, with sincere good will to Mr. Reed, to yourself, and to all mankind.

Yours Respectfully,

JOHN A. THOMPSON,  
Pastor Presbyterian Church,  
VANCOUVER, WASH., April, 1890.

## Woman in the New Dispensation.

(Closing remarks by Jessie Lays before the First Spiritualists' Aid Society, of Boston, Mass., Monday, March 31st.)

Woman being the representative of the love-principle, intuitive in nature, sensitive in organization, humane in disposition, it was by divinest law that the latest revelation of spiritual truth secured its first practical disclosure through the feminine nature. On that day when two little child-women first held conscious and intelligible communion with a spirit—a spirit who gave his signal, not by mere chance, as some suppose, but by the concerted plan of heaven's prepared and commissioned revelators—on that day there was laid the first precious stone in the radiant highway that leads to woman's apotheosis. And this means an unfolding of the love principle in human hearts for the good of both worlds such as this planet has never yet experienced. It was woman who interpreted to this age the first signal; it will be woman who will interpret the final significance.

When the life-raising knocks sounded from the viewless space, oh! how little did the world dream of the full power of the wonderful purpose of the awakening signals. It was an influx of love and light that has been gradually changing the whole air and aspect of human existence. We see the deeps and the darks, and those are terrible yet; but human souls are standing on higher levels; they are taking clearer, broader views of the meaning of life, of duty, of destiny; and these are but the beginnings.

There is far more of love in the world now; the quick spreading of sympathies from people to people, and active measures for the mitigation of all human miseries. Spirit-led, humanity is surely advancing from darkness to light; from dreaming of good to doing the behests of goodness.

The very time of the life-awakening raps was significant. The spirit-signal was given not only in the Spring-time of the year, when in the Northern hemisphere and in this new Holy Land the earth is rising from Winter's storms and darkness toward Summer's sweetness and splendor, but it came in the Springtime of life of those who first listened to the sounds from the spirit-world. And humanity, so far, has been in a spiritual infancy and childhood, one grand archetype alone having reached the full stature of spiritual manhood. And he reached that altitude solely by the transmitting power of love; not self-love, but unselfish love—divine love. His death the viewless veil was rent, and he himself came forth a new, ethereal-material form, the type of immortal life. Darkness closed again around the truth till the fullness of time for the resumption of demonstrations that closed with Christ's ascension.

That long-expected era has come at last. The veil is once more parted. Spiritualism has come to complete the revelation; to fulfill, to renew. And now is needed, first of all, the unfolding of love in the heart and life of every Spiritualist, as never before in the world. What the struggle has been in the spirit-world no human language can portray. That struggle is ended. But here on earth it is not ended. And now is vitally needed such an atmosphere of love as shall be all-sustaining, all-powerful against every assault, every impediment. In your hands, oh! Spiritualists, is placed the most solemn trust of existence. On love alone can stand firm-founded the New Jerusalem of immortal life. Give forth love for the building of the new age, for the perpetuity and the perfecting of the great Cause that is entrusted to you. Antipathies, antagonisms in the ranks, these are mighty deterring obstacles in the way of fuller revelations, of truer, grander demonstrations. Dissensions, divisions, break up the atmosphere, and there is not, there can not be the condition required for the advance of Spiritualism to diviner manifestations. Give forth love; the love that is charity, the love that is justice; the love that works for the universal good. By every act, in every word, yes, in every secret thought, send forth the divine, new-creating power of love. Then shall we have power to build visibly the holy city of truth, and there shall be no night there! All-radiant in immortal life, your beloved angels, now invisible, will come forth new-embodied, visible to all, tangible, and having power to transform all the shadows of earth, all the sorrows of life, and to build in human souls the glorious city of God.

Woman's necessity is to love herself—to give herself away. If she be hindered from doing this, in the sweet and utter forgetfulness of a noble and unwarmed affection, her next impulse is to self-sacrifice.—Mrs. Whitney.

I couldn't live in peace if I put the shadow of a willful sin between myself and God.—George Eliot.

## A Sealed Letter Answered.

(This letter was answered by Edwin Lawrence, a schoolmate of Solomon W. Jewett, and graduate at Middlebury College, Vermont, in 1832. It is in the *Ann Arbor*, M. I., 1892. It was laid unsupplied before the Medium, Chester Fish, who was controlled, and wrote as follows.)

"Brother Jewett!—It is with the greatest pleasure that I am here, once more, to address you.

Since my last, a great change has been wrought through the universe of worlds. There has been a great interest awakened on the subject of intercourse between the material and the spiritual side of existence, which some have most beautifully termed "The Summerland," or Home of the Spirit, when the bodily organs have decayed, and the spirit, from necessity and obedience to one of the great laws of Nature, passes to the higher grade of society and intelligence.

It is most gratifying to know that change of place loses none of the beautiful friendships and remembrances of the pleasant things that have transpired, while passing along life's pathway.

I rejoice, with a joy that is well-nigh inexpressible, as I find life beyond the vale, a continuation of that vast never-ending volume which has its commencement here in the world we occupy to-day; and is to continue volume after volume as long as the immortal mind of man can conceive.

Is it not, then, well worth the rough and unpleasant things that have beset us all, in the pathway of material life?

To me the life on earth, in view of what is to follow hereafter, is well worth enduring with its most excruciating and unpleasant experiences, when we know, that when the storm of life is past, there is a harbor where the weary ones can anchor their bark, to be secure from annoying harm. But it is not necessary that the race should always suffer, for there is a vast room for improvement, when you of earth have learned to avoid the shoals and quicksands on which so many have foundered their hopes of contentment and happiness.

It is for this purpose that communications have been established between the here and hereafter; that the light of experience from the eternal shore may shine along the pathway of earth, that our friends may shun the rough ways and obstructions of what, in past ages have beset the children of men.

We know whereof we speak when we say that selfishness is the cause of nine-tenths of the miseries which beset the world. Could all men be induced to lose sight of self and live for the good and true, and help their fellow travelers on the by-ways of life, how different would be the showing when the history of our life here has been completed!

There are many good and pure spirits who have lived and loved things of earth, who to-day, in obedience to the great command, are returning from the golden shore to the bright summerland, and are diligently laboring to elevate, instruct and lift up those whom they have left behind; and they not only benefit others but they, themselves, are expanded in the grandest lessons that can engage the attention of the world's people.

There is nothing so elevating to the human spirit, as to work for the great good of the vast family of mankind.

You, my friend, according to the course of nature, are many more years have rolled over you, will be here too, to keep us company in this grand work of unfolding the human spirit.

We have to come to you in the still hours of evening to renew the acquaintance, and to perpetuate that friendship commenced in the long ago.

Go on, brother Solomon, continue to let your light shine, so that it may be said of you, as of one of ancient days, "Well done, good and faithful servant," when the hour comes for you to cross the mystic river.

We see, to-day, before you, many lessons of instruction mapped out for your study; and we will ever be with you to impress and guide you to the path of duty.

There have been many changes on this earth since you and I first appeared on the stage of action; and it is well for the world to know that the journey of life forever goes on, changes of Light come, new scintillations of Light appear. The old things change and decay, but the immortal part of man can never die. A glorious knowledge, and most sublime truth!

When the world at large comprehends it and squares their physical lives according to the requirements of true judgment, there soon will be more discoveries dawning upon a sleeping world; and these grand truths be lessons demonstrated so plainly that he who runs may read, that the universe of worlds, existing throughout space, possesses a grandeur and sublimity far beyond the comprehension of mortal man.

Let the soul of man be free to unchain its thoughts that it may spread its pinions and soar to the very pinnacle of knowledge, and be free as the great principle of Nature and Nature's God, as designed in the beginning of human consciousness. For the present, then, brother, farewell; be faithful to your highest convictions, and learn the great lessons of life as they are spread before you, that you may, in time, pass to higher conditions, every duty will be fulfilled, and then happiness and contentment will be your great reward. Your friend and brother of olden times, as well as to-day.

EDWIN LAWRENCE.

VINELAND, N. J.

## Spiritual Growth.

EDITOR OF GOLDEN GATE.

Much has been said and written concerning spiritual growth. What is it? how are we to attain to it? I will tell you; go and do some good deed not to be seen of men, not to win the friendship of some one but for goodness' sake, and when you discover the fruitage of your actions, when you find the party on whom the act of kindness was performed has come up a step higher, left off an evil habit or has been benefited through you, when you will perceive that in yourself you have grown in spirit; when in your associations with your fellow beings, even if it be with those on a lower plane than yourself, you do not allow yourself to think evil, much less speak evil; when you perceive that these associates have learned a lesson from you, then you will find that you have grown in spirit; when your feet have been led into temptation's flowery path and you felt that you were about to yield to its subtle influence, but ere it was too late you have extricated yourself by your better nature and strong will-power, until you can look back and feel thankful for the escape, then you will feel indeed, a spiritual growth—and as you thus grow from day to day and week by week, you can count and pare yourself with your former self, and readily perceive the growth of the spirit.

C. A. REED.

PORTLAND, OR., April 23, 1890.

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“Miss Ludington’s Sister”

Mr. Bellamy must clearly be considered from two points of view; as a novelist or a story-teller, and as an exponent of advanced thought, ideas, and a story-teller in both “Looking Backward” and “Miss Ludington’s Sister” he can hardly be said to have succeeded, for in both books the last chapters entirely upset the apparent meaning and interest of the story. It is not, of course, given to everyone to be able to introduce the abnormal into ordinary life with the skill of Mr. Stevenson or Mr. Anstey, but it should be done well or not at all, and Mr. Bellamy has not done it well in Miss Ludington’s Sister.

As an exponent of new ideas Mr. Bellamy takes a higher place, but the word “vague” has been used advisedly in this connection. Mr. Bellamy’s knowledge of Spiritualism, for instance, is crude in the extreme. He sees a little of the sea of truth, and though he does not evidently suppose as some writers do that the whole of that ocean can be taken in at a glance, yet he takes a Spiritualistic philosophy of a singular kind without apparently concerning himself with the hypothesis on which that philosophy has been founded; and then, as if frightened at having talked about the thing at all, weakly finishes the book with an explanation in a story of the vilest fraud that ever disgraced an intelligent community.

Miss Ludington’s Sister is an apparent development of a curious theory of identity, an “apparent” development only, for however the author may philosophise, he strikes a deadly blow at his own philosophy when the “facts” on which his story depends are shown to be the outcome of a complicated set of villainies, on the part of a “medium” and her allies, which if they occur in New York City, as they are represented to be, does not say much either for its police or its people.

The “sister” is, up to the bottom of p. 118 (the book consists of 133 pp.), the materialized form of a certain spirit who had been unable to return to spirit-life because the medium died during the materialization. In the last fifteen pages she is shown to be a fraud. The idea as to personal identity which pervades the story is that this spirit was the youthful soul of Miss Ludington, which went over when Miss Ludington, now a grey-haired old lady of sixty, had the small-pox and lost her early and marvelous beauty. A second self then took possession of the young lady’s altered corporeal form, this second self mourning for the former one as for the dead. Now we are pretty well acquainted with the notion of twofold, threefold, and even manifold personality, but successive personality is not such well-trodden ground and were it not for the bathos which concludes the book, and almost, if not quite, destroys its value, a great deal might be said in praise of Mr. Bellamy’s treatment of the subject.

A young man named Paul de Riemer is the hero. This youth falls violently but spiritually in love with the portrait of the earlier self of his somewhat worn-out aunt, Miss Ludington. When he sees the materialized form of the same spirit, the spirituality of his affection changes somewhat, and when after the second scene the form remains materialized, and submits to be dressed in the latest fashion—“she was a ravishing symphony in white, pale green, and gold”—Paul “wandered for an hour about the dark and silent village street,” in quite the proper way, “waiting for the tumult of his emotions to subside.” And no wonder, when one thinks of the “spirit’s” long, beautifully moulded arms.

It goes without saying that this lady was nothing but a common cheat, and if Mr. Bellamy’s object were to show that in New York, as well as in London, the “confidence trick” can be played pretty easily when you have two fools to deal with, an old and disappointed woman, the very incarnation of selfishness, and a lad full of sentimental gush, the book would be amusing and indeed clever. But that is not the case, as the following will show. Ida, the damsel who, if the criminal law had been put in force, would together with her mother and father have had to suffer no inconsiderable term of imprisonment, has really fallen in love with Paul, and runs away after writing a penitential letter. She is forgiven, and—

“In the days that followed, Ida was at first much puzzled to account not only for the evident genuineness of the esteem which her friends cherished for her, but for the fact that it seemed to have been enhanced rather than diminished by the recent events. Instead of regarding her repentance as at most affecting her offence, they apparently looked upon it as a positive virtue; redounding wholly to her credit. It was quite as if she had made amends for another person’s sin, in contrast with whose conduct her own nobility stood out in fine relief. And that, in fact, is the way they did look at it. Their habit of distinguishing between the successive phases of an individual life as distinct persons made it impossible for them to take any other view of the matter. In their eyes the past was good or bad for itself, and the present good or bad for itself, and an evil past could no more shadow a virtuous present than a virtuous present could retract to brighten or redeem an ugly past. It is the soul that repents which is ennobled by repentance. The soul that did the deed repented of its past forgiving. There was no affliction on the part of Paul or Miss Ludington of ignoring the fraud which Ida had practised, or pretending to forget it. This was not necessary out of any considera-

tion of her feelings, for they did not hold that it was she who was guilty of that fraud, but another person.

When it is remembered the “soul that did the deed” had helped her father under an assumed name, in a dark séance to cheat two enthusiastic idiots, had been privy to a knowledge of a nicely-balanced false plot to the cabinet, for she had come in that way dressed, or somewhat back hair undressed, and an orthodox angel had worn chemically-prepared clothes, which might easily drop to pieces, as materialized clothes are said to do; that she had carried on this cheat for months, been supplied with money, and accepted Miss Ludington’s diamonds, it is only fair to suppose that Mr. Bellamy had in writing that book some purpose in view other than that of producing one more story of human credulity, fraud, and sensual love. If he had in mind an idea of showing the potentialities of human individuality, it is curious to find him hanging the whole story on a fraud which must in real life have brought discredit on all connected with it. If he had not any such idea the book must be relegated to that catalogue of vague eccentricities at a shilling each, which railway travelling and impatience have soon broadcast over the land.

Mr. Bellamy has made some reputation as a writer, hence this notice, otherwise too long, and because of that reputation it would be satisfactory to get something from him a little less hazy and a little more consistent when he chooses to talk about the unseen.—*Light.*

“Commercial Mediumship.”

“This hath a catching sound, and seems to imply a superior, unselfish condition on the part of those who roll it so glibly from their tongues and pens, when presenting the foibles and frailties of mediums. We have yet to discover, however, that the critics do not require all the remuneration they can procure for their services, and there are few strong enough and self-sacrificing enough to labor throughout the day, and spend the hours needed for rest and recreation in unpaid labors for the selfish and thoughtless. Many of our most useful platform teachers and writers have been driven by their necessities to abandon the fields of labor wherein they might have rendered invaluable services to humanity. That some of our most prominent writers and speakers have been able to continue their labors under most trying conditions, by the sacrifice of means and health, demonstrates their powers of endurance and self-sacrificing nature; but it is a shame and disgrace that professedly liberal persons permit such a stigma to be cast upon the cause they profess to love.

“Those who are extremely liberal in levying toll upon the ‘gifts of God’ which others are endowed with, are generally very chary of the ‘gifts’ bestowed upon themselves. The large number of well-to-do persons who resort to all sorts of mean subterfuges and pretenses to get something for nothing from public mediums, and who borrow spiritual papers and books rather than subscribe for or buy them, is remarkable. This shows a lamentable ignorance of spiritual philosophy among old Spiritualists—good, honest persons, perhaps—who would not do a dishonorable act for money, but who overlook the fact that printers must be paid, and that a public medium’s time and strength are the capital from which their guides must draw the support for their material necessities; and that any unjust tax upon that capital limits the good work the medium is capable of doing, and like all injustice will, in the end, be reflected upon the selfish perpetrator, who will be taught, perhaps, by severe experiences that everything in this world worth having must be paid for by some self sacrifice.”—*Psychic Studies.*

WHAT’S IN A DREAM.—A case of telepathy was that of the son of Bishop Lee, of Canada. The Bishop fell down a flight of stairs in his residence, receiving severe injuries, for which he was afterwards treated at Hyde Park, near Chicago. At the instant of the accident his son was asleep in Denver. He sprang out of bed crying, “Father is falling.” His wife told him he was dreaming, but he was so impressed that he telegraphed home and learned that his dream, or whatever it was, was a reality.

A story with a little romance in it, is that of S. R. W., of Bridgeport, Conn., who was returning from England on an ocean steamer. One night he dreamed that his wife, who was then in Bridgeport, opened the door of his state-room, looked hesitatingly in and then came forward and kissed him. When he awoke in the morning in his state-room looked down and said: “You’re a pretty fellow to let a woman come in the night and kiss you.” Pressed for an explanation, he described the scene which he had experienced. Arrived at home, he was asked by his wife: “Did you receive a visit from me on such a night? I made you one. I was worried because of the reported storms that night. I dreamed I went out on the ocean and came upon a great black steamship. I went up the side and along the corridor and opened your door. I saw a strange man looking at me from an upper berth. I was afraid at first, but finally I stepped in and kissed you.”—*St. Louis Globe-Democrat.*

From the Spirit Side of Life.

EDITOR OF GOLDEN GATE:

At one of our seances, Mr. Fish wrote the following messages:

“Good evening to you. I would like to come and tell that all will live after they have passed the change called death—no death for the real man—a miserable life for those who have not improved the chance for growth while here.

“My life was one of selfishness while here and now I am at school to grow out or unfold the more generous portions of my nature.

“The wealth of the world I had, but O God, how little use I made of it when I might have scattered light in Jersey around about me. Had I used my money to enlighten others in knowledge, spiritual, I should have lifted a large burden from their shoulders and provided for my own advancement; but I held on to my dollars until the hour of dissolution came and now I find myself weighed down by neglected opportunities. Had I known what I now do I would have lived a different life, but now I must come back through others, and strive to lift off the burden of neglected opportunities.

“It is a source of great satisfaction to me that you condescend to receive me here so quietly. I wish all could see as I now see. The future happiness of my fellow-men might be greatly increased by using the wealth that comes into their hands for the good of the human family.

“I loved children, one of which I have with me. She is helping me to ascend higher—bless her pure spirit. I will be glad to come again some future time. Much obliged for this chance and good night to all.

PETER VAN VORIS.

The next writer came:

“It is with great satisfaction that I greet you all by coming. I feel as light as a bird that skims the air.

“While here I suffered much prostration from disease, many times rendering me unfit for the great duties of physical life.

“I am gratified for the knowledge that I obtained while here of the spiritual side of life. The hours spent in investigation were pleasant and the renewal of these thoughts casts a halo of glorious light as I have journeyed along on the other side of life, which I take more pleasure in reviewing than in that spent in Philadelphia with the Holmes.

“To all I would say stand by the mediums, and never by word, act or deed do anything to make it harder for them. I am a friend to all mediums and have found great benefit in so doing, while here in the form and since I have been translated to higher conditions.

“I rejoice that there are a few in Vineland that still hold the fort.

“Go on; a vast force is with you to sustain you, and a better day will dawn on you soon.

“Tell all that I am still interested in my neighbors. I am not dead or asleep.

HOSEA ALLEN.

The next came:

“How happy am I that I had a family, which serves as an attraction to bring me back to Vineland, where I can live over again, and learn the lessons of life which will be to me an unbroken chain to extend indefinitely to the great beyond.

“I sometimes regret that I did not study into these things more deeply while here, though I was no stranger, as you well know, to them.

“With well wishes to all, I remain as ever.

JESSIE D. HOLTON.

The next:

“I am back once more in your midst to report progress. I am constantly learning from the grand old school of life.

“I knew you, brother Adams, as a Spiritualist, but had not courage to talk with you. I knew but little outside of the Methodist Church. I have learned more in a few years than all my life before. I would be glad to approach my once churchmen and induce them to learn more of the spiritual state of man; but they are joined to their idols to such an extent that there is not much hope of getting them to look into these things. Many of them will never know until they have tasted death what real life is.

“I rejoice that I was mistaken about the hereafter of man and was happily disappointed.

JAMES WILEY.

EXPLANATIONS.

Mr. Peter Van Voris was formerly a farmer on the Mohawk River at Schenectady; came to Vineland about 1867, a convert to Spiritualism from the Quakers. He was quite wealthy and gave all his property to a daughter of his second wife. Mr. Van Voris attended the spiritual meetings but did not bestow of his ample means for the benefit of the Cause, as he now sees he might have done, to his own advantage as well as for humanity. He was remarkably fond of children, as he says, always having one by his side on the streets.

The second was a devoted Spiritualist; a man of superior mind and did all in his power for the Cause. The allusion to the Holmes trial has reference to his attending the same as he did. Of course brother Allen returns with no whining regrets.

The third, J. D. Holton, was a house-joiner and undertaker here; a Spiritualist, and as he says did not study into the principles of our glorious truth, and of course regrets now.

James Wiley died here several years ago, a merchant and a Methodist, having no spiritual light.

Fraternally,

RILEY M. ADAMS.

VINELAND, N. J., April 21, 1890.

BULLS OF A GERMAN PROFESSOR.—The prize medal for absent mindedness during lectures must be awarded to a German professor named Johannes Amer, who recently died in Vienna. One of his pupils had a list of his remarkable sayings, among them the following: “Julius Caesar, disguised as a slave, swam naked across the Tiber.” “Alexander the Great was born in the absence of his parents.” “The Swiss are a mountainous nation, but in Scotland the climate does not begin till October.” “Hogs were invented in Asia Minor.” “Thus arose a general war on page 94.” “The third Tunic war would have been out much sooner had it commenced a little earlier.” “Covered with countless wounds Caesar fell dead near the statue of Pompey; with one hand he drew his toga over his face while with the other he called for help.”

It is with human character very often as it is with a torch; the more it is shaken, the more it shines.—*W. W. Newton.*

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote as follows:

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Letter to W. J. Colville from an "F. T. S."

DEAR MR. COLVILLE:—You will, I hope, pardon me, but I cannot help trying to caution you about a matter which from my side and point of view, appears to need it.

On several occasions before, I was much tempted to take the present action, but I passed it over because I trusted in you and the understanding of your audience.

I still trust in you, but not in the understanding of the large number who truly hang helplessly upon the lips of their worthy teacher. The subject of my complaint is the innocent manner in which you oppose, or rather put in doubt, some of the doctrines put forward in Theosophy. Certainly, I admire the spirit and straightforwardness of giving expression to one's honest opinions, and I myself, am somewhat in doubt of the theory of "Shells" and "Devachan," etc., yet to strangers in these matters and Theosophy, I prefer to tell what I do believe and hold good, in preference to what I do not, in order to lead them to investigate, get the truth and learn to discriminate between the doubtful. I personally am aware of the fact that many of your admirers accept for authority that which they hear and then say, because they are swayed without your intention; "that Mr. Colville says so and so, and he believes this, and does not believe that."

Such people who grasp at straws and lack power of discrimination are certainly hindrances to the cause for which you, the T. S. and myself, are working for the cause of Truth, and the welfare of humanity.

I see no objection to the free and intelligent opposition of any theosophic idea when in the face of Theosophists or such as form your classes, for then I feel assured you are speaking to the right kind of material, but when you are before a mixed audience I feel that precautionary measures are necessary, or it may happen as you said in last Sunday night's services, "that by showing up only the faulty and doubtful, the mind becomes prejudiced toward the good of any system of thought." Would it not be better when making criticisms of theosophic ideas, also to add at the same time an encouraging word for by saying—"While much good and high teaching may be received from Theosophy, still the idea of 'Shells' or 'Devachan' advanced in theosophic literature is one of the theories you cannot give much credence to, and is one everybody must settle for themselves." This would give the confidence that much truth may be gathered from Theosophy, and would stimulate the mind to investigate. It would, when such peculiar theories are questioned, not bias the public mind against those teachings which seem to them from the first as peculiar, (because new) but which you nevertheless, would wish them to fully understand, viz., Karma, Re-incarnation and universal brotherhood, which we know if they were well understood, would certainly do much to lighten the burdens of humanity, because of the change it would create.

Hoping you have accepted the spirit of well-meaning of this unlooked for epistle and will deem my suggestion as not too unworthy, I would wish that your higher self may ever unfold to illumine you in your noble mission, with much success in the East. I am fraternally,

"F. T. S."

REPLY OF MR. COLVILLE.

DEAR SIR:—While fully appreciating the integrity of your motives, I fail to see that anyone has the slightest ground for complaint, that exception should be taken to views openly brought before the public in large daily newspapers. If my special students were the only persons who read the *Examiner* April 28, or who read the statements attributed to Mme. Blavatsky appear only in theosophical journals, your criticism would have point; as it is the multitude in whom you do not have confidence read the *Examiner* and a person who is before the public cannot evade the questions of the people at large. If a great and noble work of healing is denounced as having nothing "divine or spiritual" in it, and is referred to as "black magic," those who know of the real good being done would neglect their duty did they remain silent. Truth before persons demands our fealty.

Yours fraternally,  
W. J. COLVILLE.

Victor Hugo.

For the heart awakened to the knowledge of the truth of Spiritualism there is nothing so strengthening in the face of ridicule sometimes expressed by the prejudiced and ignorant skeptic, as the knowledge that men and women high in the world of science and letters are with us. Such minds as Alfred Russel Wallace, Prof. Zolner, Lord Lytton, Mrs. Browning, Thackeray and Victor Hugo form a "goodie company."

These words of the great French writer concerning immortality are truly helpful: "I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is over my head. The earth gives

me its generous sap, but Heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head but eternal spring is in my heart. Then I breathe at this hour the fragrance of the lilies, the violets and the roses at an twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which unite me. It is marvelous, yet simple. It is a fairy tale, and it is history."

"For half a century I have been writing my thoughts in prose, verse, history, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others: 'I have finished my day's work,' but I can not say 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn."

"I improve every hour because I love this world as my fatherland. My work is only a beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity."

#### Summerland Notes.

EDITOR OF THE GOLDEN GATE.

Since my last letter to the GOLDEN GATE, the following parties have arrived and commenced to settle amongst us:

Joseph Barnett and wife, of Topeka, Kansas, arrived the 26th, and are preparing to build on their lots.

Samuel Cooper, Mrs. Sherman and three children, of Memphis, Tennessee, arrived the 29th, and have already ordered the lumber for their building. Mrs. Sherman will open a notion store at once, lumber for which is now on the ground and building commenced.

Mrs. Dr. Long and child, of Black Hills, arrived the 30th ult., and are staying at the hotel. Mrs. Long comes here for her health, and already feels benefited. The new schoolhouse is already under roof and is being lathed ready for the plaster, as is also E. T. Slight's new house, in block 40. Mr. Slight will move here permanently from Watsonville, as soon as his building is completed. This building is a duplicate of the nearest and most costly cottage in the colony.

Mrs. Alexander, from Minneapolis, Minn., has her two-story house sided and ready for the roof.

Prof. J. S. Loveland arrived May 1st, and hereafter this will be his permanent home. He states that he will erect a neat, little cottage on his lots immediately. The meetings in the Library Hall every Sunday, are well attended and are proving highly interesting.

On Wednesday evening we inaugurated our weekly socials, and we cordially invite as many of our friends that can possibly do so to attend. We wish to make these meetings a success.

Meetings are now being held in the beautiful hall of the Library building every Sunday. Last Sunday at 10 A. M., Prof. J. S. Loveland and Mrs. M. E. Drake lectured on the "Science of Life," both of which addresses were instructive and highly appreciated by the audience. In the afternoon Henry F. Hughes delivered thought-inspiring lecture on the subject, "What makes the man?" Mr. Hughes will be pleased to give this and other lectures wherever his service may be required.

Arrangements are being made for a Camp Meeting at Summerland to extend through October next. The leading speakers are already engaged, good music is secured, and correspondence is being conducted to procure the service of a leading platform test medium. It is the intention of the manager to provide for a "feast of reason, and a flow of soul" which will be free from all objectionable features and interesting and instructive to all attendants.

W. H. HANCOCK,  
Sec'y S. F. L. A.  
SUMMERLAND, May 5, 1890.

#### St. Andrews' Hall.

EDITOR OF GOLDEN GATE:

The Wednesday evening meeting at St. Andrews' Hall was held as usual. After the song by the audience, Mrs. Myers made the invocation, and Mrs. Rennell followed with a poem, "Spirit Return;" Mr. G. H. Brooks then spoke on Spiritualism, its relation to the Church, etc. We are sorry that Mr. Brooks, in a few days, will leave our city for San Diego, as we have been very well entertained by him at our Wednesday evening meetings during his short stay in this city. We wish him God speed on his journey.

Prof. Seymour gave a short lecture. After a song, Dr. Harlow Davis gave a number of fine tests from the platform. Mr. Davis is steadily improving as a platform medium. Dr. J. M. Temple then gave a number of fine tests for the last time from this platform, as he departs for the East in a few days. We hope the doctor will soon return to us as he is a grand medium. Dr. E. Robbins closed the meeting with a grand invocation by his spirit guide. Meeting every Wednesday evening at 8 P. M., at 111 Larkin street.

M. H. W.

Mrs. Nickless in Oakland.

EDITOR OF GOLDEN GATE:

The afternoon and evening services of the Spiritual Church of Humanity, last Sunday at California Hall, Clay and Eleventh streets, were replete with good things.

During the afternoon services a gentleman, after receiving a communication from some loved one, arose and said, "Nearly a year ago I attended a spiritual meeting in San Francisco. I was not a believer, and my attending the meeting was more accidental than intentional. Mrs. Nickless gave me a communication from my brother, telling of certain things that were going to transpire within a certain time. To me this was a very nonsensical and unreasonable prediction, and what little impression had been made upon me by the lecture and the telling of my brother's presence, was completely offset by such an impossible prophecy."

I left the hall disgusted with Spiritualism in general, and Mrs. Nickless' mediumship in particular. Within six months from that time, everything came out as predicted. It has made me a firm believer that our spirit friends do live and can see coming events, and do assist us many times and in many ways.

The evening exercises opened with a song, "Loving hearts trust on," by Miss Mabel Nickless, and the congregation singing "The beautiful land."

After the invocation Mrs. Edith E. R. Nickless' guide spoke upon "The necessity of Understanding Spiritual Law before passing judgment upon Mediumship." The speaker referred especially to the bill presented to the New York legislature by ex-Judge Dailey of Brooklyn, New York, and said:

"The laws governing the phenomena called spiritual manifestations, are natural laws. They can be governed by no legislative acts. Fraudulent mediums are more talked of than apparent. There are very few professing mediumship on your earth to-day who have not medial powers to a greater or less extent, and the manifestations coming through them are due to these powers. That trickery is resorted to by some who are unable to contradict; but not as frequently as is claimed by the skeptical public. As a rule the fault should be laid at the door of the sitters and not the instrument. Materialization has been the especial target for all fraud seekers and wise ones to hurl their venom upon. Who among you can tell the conditions or modus operandi of the production of the tiny rap on the table. The rap is the first letter in the alphabet of spiritual phenomena. And now, you, who do not understand how to produce the little rap are going to set yourselves up as law makers to govern other more intricate manifestations?"

"The transfiguring of an instrument is just as genuine a phase of spirit power as the moving of a table, full form materialization, or my speaking through this instrument. Before you enact laws, governing any manifestation, learn the law which is required to produce those manifestations. The spirit world, so-called, is doing all it can to convince earth's children of the immortality of the soul, and is capable and willing and anxious to do much more when you are prepared to receive the manifestations. We have instruments prepared and being prepared to give such evidences of our power and the life beyond that will startle you all. We are only waiting for you to be prepared to receive them. When there is more spirituality on the earth, I mean those who live for the spirit, and the good they can do, ignoring self, living for all humanity, rising above all the gross material elements—when there is enough of this element on your earth, we can come in ways that you have never dreamed of. The time is not far distant when these conditions will be made. Then no legislative acts or autocratic demands will be necessary to protect humanity from being imposed upon by undeveloped mediumship."

#### Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

At Washington Hall, 35 Eddy street, Mr. Moses Hull lectured on "Biblical Objections to Spiritualism," and all who heard him acknowledged that his explanation of the Bible spiritually was most able. Every objection seemingly so strong against Spiritualism was shown to be virtually in its favor. In the evening Mr. Hull's subject was the mission of Spiritualism. The large audience, ever seat was filled, was intensely interested, and seemed perfectly willing to have him continue notwithstanding they had been listening one and a half hours. A solo was very sweetly sung by Miss Hober, and Dr. Schlessinger gave tests to twelve skeptics. Mr. Hull's subjects for next Sunday will be found in the Sunday morning papers.

It is a healthy sign of the times when church congregations present mediums with silver cake baskets for telling them about Spiritualism in an inspirational address. This was done in Los Angeles, Cal., where the minister himself was present and opened services with a prayer. Mrs. Maud Lord was the fortunate medium in this instance.—Way.

It is useless to ask forgiveness of God. He would send you back to ask forgiveness of the one you offended.

A PRIVILEGE OF OLD AGE.—A wise old man, the late Dr. James Walker, President of Harvard University, said that the great privilege of old age was the "getting rid of responsibilities." These hard-working veterans will not let one get rid of them until he drops in his harness, and so gets rid of them and his life together. How often has many a tired old man envied the superannuated family cat, stretched upon the rug before the fire, letting the genial warmth diffuse itself through all her internal arrangements! No more watching for mice in the dark, damp cellar, no more watching the savage gray rat at the mouth of his den, no more scurrying up trees and lampposts to avoid the neighbor's cur, who wishes to make her acquaintance. It is very grand to "die in harness," but it is very pleasant to have the tight straps unbuckled and the heavy collar lifted from the neck and shoulders.—Dr. Holmes, in the Atlantic.

ROBERT ELLIS THOMPSON says in the *Chautauquan*: It is pleaded by some good people that the phenomena of Spiritualism are well timed as a corrective of the skepticism which calls in the question the existence of a life after death. For our Lord's saying is final on that point: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." With due respect for Mr. Thompson's *Journal* must say that thousands and hundreds of thousands whom Moses and the prophets failed to convince of the immortality of the soul have been led, by the proofs afforded in the phenomena of Spiritualism, to accept this doctrine joyfully.—Religio-Philosophical Journal.

By the use of the phonograph it is now possible for a man to sing at his own funeral. Captain Frank Cunningham of Richmond, Va., who has sung at three hundred and ninety-five funerals, means to have his voice heard in melody at his own obsequies.

It is reported that the Emperor of Germany has ordered 500,000 copies of Edward Bellamy's "Looking Backward," to be placed in the public libraries of that country.

Love is the only key of knowledge as of art. Nothing is truly ours but what we learn by heart.—W. W. Story.

Few delights can equal the mere presence of one whom we trust utterly.—Mac Donald.

How rich this earth seems when we regard it—crowded with the loves of home!—Mac Donald.

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